

SUMMER '91
Issue #3

\$6

ANYTHING THAT MOVES

Beyond The Myths of Bisexuality

**The Issue
Is Gender...**

Playwright
KATE BORNSTEIN
On Gender
& Belonging



Anything That Moves:

Beyond the Myths of Bisexuality

move (moov): 1. to advance, progress, or make progress. 2. to change place or position. 3. to take action. 4. to prompt, actuate or impel into action. 5. action toward an end; a step. 6. to set in motion; **STIR OR SHAKE.**

about our name...

Our choice to use this title for the magazine has been nothing less than controversial. That we would choose to redefine the stereotype that "bisexuals will fuck anything that moves," to suit our own purposes has created myriad reactions. Those critical of the title feel we are purporting the stereotype and damaging our image. Those in favor of its use see it as a movement away from the stereotype, toward bisexual empowerment.

We deliberately chose the radical approach. We are creating dialogue through controversy. We are challenging people to face their own external and internal biphobia. We are demanding attention, and are re-defining "anything that moves" on our own terms.

READ OUR LIPS: WE WILL WRITE OR PRINT OR SAY **ANYTHING THAT MOVES** US BEYOND THE LIMITING STEREOTYPES THAT ARE DISPLACED ON TO US.

This magazine was created by bisexuals. It is published by the Bay Area Bisexual Network and reflects the integrity and inclusive nature of the BABN Statement of Purpose. **ATM** was created out of pride; out of necessity; out of anger. We are tired of being analyzed, defined and represented by people other than ourselves—or worse yet, not considered at all. We are frustrated by the imposed isolation and invisibility that comes from being told or expected to choose either a homosexual or heterosexual identity. Monosexuality is a heterosexist dictate used to oppress homosexuals and to negate the validity of bisexuality.

Bisexuality is a whole, fluid identity. Do not assume that bisexuality is binary or duogamous in nature; that we have "two" sides or that we MUST be involved simultaneously with both genders to be fulfilled human beings. In fact, don't assume that there are only two genders. Do not mistake our fluidity for confusion, irresponsibility, or an inability to commit. Do not equate promiscuity, infidelity, or unsafe sexual behavior with bisexuality. Those are human traits that cross ALL sexual orientations. Nothing should be assumed about anyone's sexuality—including your own.

We are angered by those who refuse to accept our existence; our issues; our contributions; our alliances; our voice. It is time for the bisexual voice to be heard. Do not expect each magazine to be representative of all bisexuals, for our diversity is too vast. Do not expect a clear-cut definition of bisexuality to jump out from the pages. We bisexuals tend to define bisexuality in ways that are unique to our own individuality. There are as many definitions of bisexuality as there are bisexuals. Many of us choose not to label ourselves anything at all, and find the word 'bisexual' to be inadequate and too limiting. Do not assume that the opinions expressed are shared by all bisexuals, by those actively involved in the Bisexual Movement, by the **ATM** staff, or the BABN Board of Directors.

What you can expect is a magazine, that through its inclusive and diverse nature creates movement away from external and internal limitations and validation.

This magazine is about **ANYTHING THAT MOVES**: that moves us to think; that moves us to fuck (or not); that moves us to feel; that moves us to believe in ourselves—**To Do It For Ourselves!**

about our cover...

Bay Area writer and playwright Kate Bornstein is the creator of *Hidden: A Gender*, a critically acclaimed two-act play that blew out of the water stereotypes of gender and sexual identity. We felt it appropriate to feature Kate in this issue of **ATM**, in which we feature the topic of gender.

concept:

Karla Rossi

layout & design:

Claudia Smelser

logo design

Claudia Smelser

photographs:

Jaime Smith

about BABN...

The Bay Area Bisexual Network is an alliance of bisexual and bi-supportive groups, individuals, and resources in the San Francisco Bay Area. BABN is coalescing the bisexual community and creating a movement for acceptance and support of human diversity by coordinating forums, social events, opportunities, and resources. We support relationships among people regardless of gender, which can include relating intellectually, emotionally, spiritually, sensually, and sexually. We support celibacy, monogamy, and non-monogamy as equally valid lifestyle choices. We support open expression of affection and touch among people without such expression necessarily having sexual implications. The BABN is by nature educational in that we are supporting the rights of all women and men to develop as whole beings without oppression because of age, race, religion, color, class or different abilities, nor because of sexual preference, gender, gender preference and/or responsible consensual sexual behavior preferences. We also support acceptance in areas of employment, housing, healthcare, and education. This includes access to complete sexual information, free expression of responsible consensual sexual activity, and other individual freedoms. Membership is open to all bi-positive people whether or not they consider themselves bisexual.





Check One

by Ken Pobo

The form says check one:

male
female.

I'm bored by pedestrian
choices—

why not multiply
possibilities? Why

does the form care?
Why must the form make me up?

I write "River"
in the margin. Yes, that's better.
I'm no solid today I'm a liquid
rolling seaward where bodies

leap,
dolphins over a horizon line,
where forms never go. Cold file
cabinets call forms. In

darkness the form can't even
read itself to sleep.

—Ken Pobo is a published poet who resides in
Pennsylvania. A chapbook of his poems
entitled *Yes: Irises* will be published in early
1992 by Singular Speech Press—





Managing Editor
Karla Rossi

Art Director
Claudia Smelser

Photographers
Jaime Smith
Helga I. Sigvaldadottir

Advertising Sales
Mary Mumat
415/865-6726

Production & Layout
Sunah Cherwin (style editor)
▼ John Rosin ▼ Karla Rossi ▼
▼ Claudia Smelser ▼
Naomi Tucker

Distribution
Sunah Cherwin
415/548-2502

Staff Writers & Columnists
Sunah Cherwin ▼ Jim Frazin
▼ David Lourea ▼ Neil MacLean ▼
Mary Mumat ▼ Gerard Palmeri ▼
Teresa Ann Pearcey ▼ Margo Rila
▼ John Rosin ▼ Paul Smith ▼
Emerson St. Claire

Contributors
Amber ▼ Kore Archer ▼ Chris Beatty
▼ Mary-Lou Brockett ▼ Dajenya ▼
ben e factory ▼ Melvin Frankel ▼
Jamison Green ▼ Jessea NR Greenman
▼ Efraim Gonzales ▼ Li Min Hua ▼
Indigo ▼ Jason Kent ▼ Angela Lorio ▼
Maureen McDonnell ▼ Stacey Miller ▼
M.S. Montgomery ▼ Andy Plumb/
Selena Anne Shephard ▼ Kenneth
Pobo ▼ Susan Sparrow ▼ Lawrence W.
Thomas ▼ Hal Zina Bennett ▼

BABN Board of Directors
Jim Frazin ▼ Forest Harlan ▼ Kuwaza
Imara ▼ Lani Kaahumanu ▼ Matt
LeGrant ▼ Vicki McGuire ▼ Karla Rossi
▼ Maggi Rubenstein ▼

© Copyright 1991 by The Bay Area
Bisexual Network. All rights reserved.
Reprint with express written consent
only. Publication of the name or
photo of any person, organization or
ad is not to be construed as any
indication of the sexual orientation of
such person, organization or business.

Letters, cartoons, photographs
and articles are encouraged & welcome
for consideration. Guidelines available
by sending SASE to BABN, 2404 Cali-
fornia St., #24, SF, CA, 94115. BABN
event & info line: (415)564-BABN.

Contents

Features

21 Playwright Kate Bornstein On gender & belonging by Jim Frazin

Kate Bornstein burst into the public eye with her critically-acclaimed play entitled, *Hidden: A Gender* based on her experiences as a male-to-female transsexual. Kate tells us about her latest project and thoughts on gender.



Photo by Jaime Smith

26 Gender & Sexuality by Chris Beatty

35 Talking Male, Talking Female, Talking Queer? by Jason Kent, Ph.D.

35 Tips For The Politically Perfect (PP) by Amber

28 Who's On Top? by Teresa Ann Pearcey

31 Mother Earth/ Father Society by Neil MacLean

Women inherit nature and men govern society and our culture does not challenge the province division of gender. A look at society's distance from nature and its effect on women and men.

Health & Growth

37 Following Your Bliss by Hal Zina Bennett, Ph.D. & Susan J. Sparrow

A look at why we should take our bliss seriously and see it as a source of guidance in our lives.

39 Public Schools' Duty by Jessea NR Greenman

On providing fair and accurate information on sexual orientation in the public school system.

42 What Your Mother, Never Told You...

about sex, love,
& relationships,
Auntie Margo &
Uncle Bruce will!



Arts & Culture

44

Healing Through Laughter

by Mary Munat

Stand-up comic Dave von Braun believes there is humor to be found in almost everything and tells us how delivering his refreshingly open brand of comedy is enabling him to help himself and others.

Reviews...

45

Thou Shalt Not Be Aware: Society's Betrayal of the Child

written by Alice Miller
reviewed by
Teresa Ann Pearcey

46

Cry To Heaven

written by Anne Rice
reviewed by Jim Frazin

48

'Zine Scene

ATM takes a look at...

LOGOMOTIVE Monk

49

The Making of a Sex 'Zine

by Sunah Cherwin

Departments

4 Letters

5 The Straight Poop

6 Gadfly Bi

8 News

16 Our World

20 Our Voices...
Our Words
The Bisexual People
of Color Caucus

41 Up & Coming

60 Community
& Resources

62 Classifieds

Fiction & Poetry

52 Incarnate
by Li Min Hua

52 (untitled)
by Stacy Miller

52 Rainbow of Gender
by Melvin Frankel

53 Tripods & Peas
by Maureen McDonnell

53 (untitled)
by Dajenya

53 Insomnia
by Jayne

54 auto(nomous)erotica
by ben e factory

55 Engenderment
by M.S. Montgomery

55 Laughing At Love
by Marcy Sheiner

55 Parentheses
by Laurence W. Thomas

55 Hence
by Angela Lorio

56 Meaning To Change
by Jamison Green

57 Gender Love
by Andy Plumb

57 What They See
by Marcy Sheiner

58 Fisherman's Daughter
by Mary-Lou Brockett

59 A Woman Sleeping
by Kore Archer

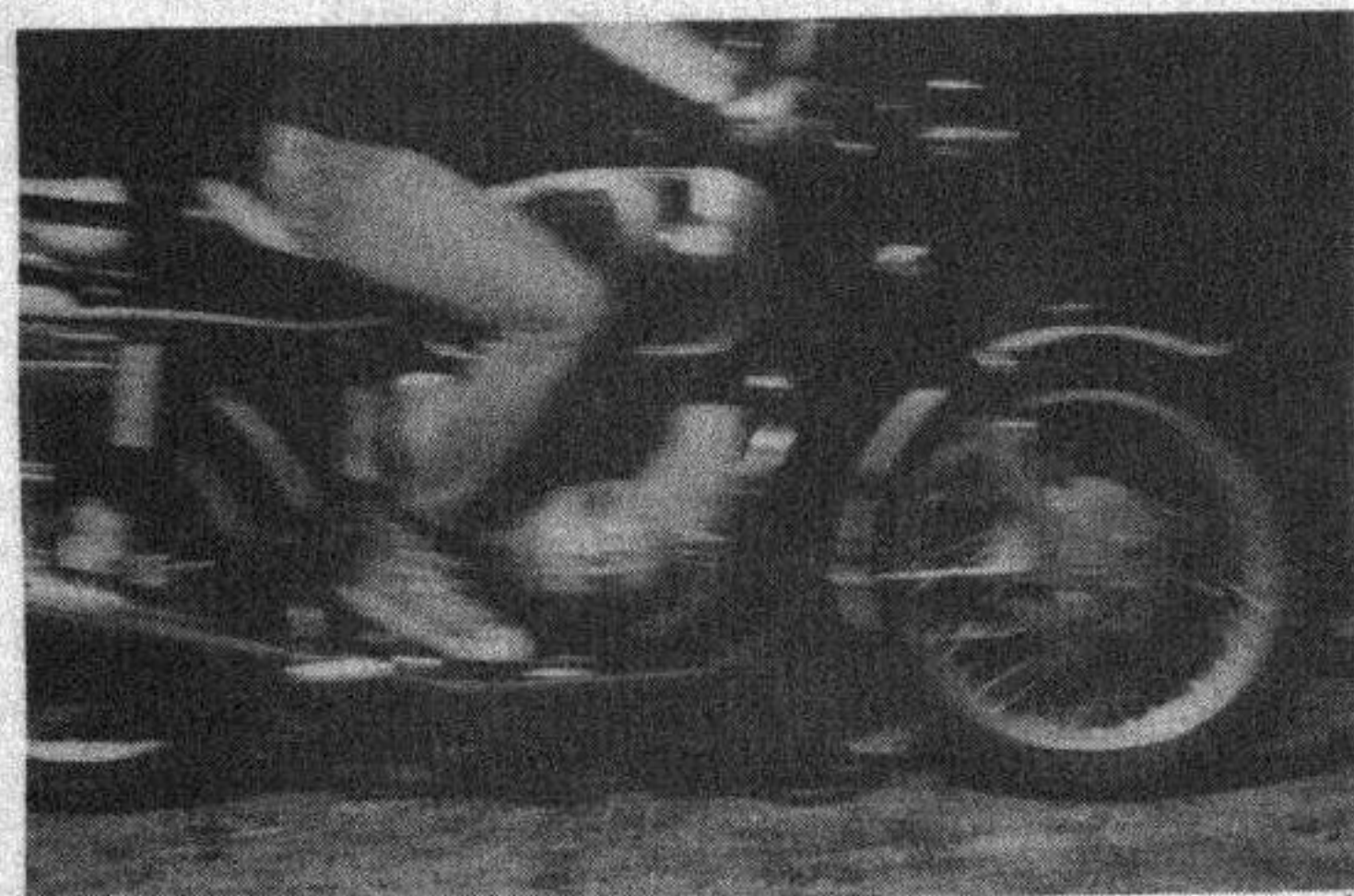


Photo by Jaime Smith

50

Photo Essay

by Jaime Smith

Letters...

It's All In The Name

About the [magazine's] title! I can well imagine the controversy. My first reaction was it was an unfortunate choice, likely to alienate potential subscribers. On second thought, I don't know. My own experience in gay publishing (eight years with *Pink Triangle*, recently defunct) was that the readership didn't want radicalism anymore. But I guess the bisexual "movement" is still in its early phase and radicalism may be right for you at this time. One thing I am sure of is that there is an absolute need for the open discussion of issues around bisexuality if humans of all three (sic) possible sexual orientations are ever to make any general sense of the mystery of this peculiar thing we call "sexuality."

Phil Parkinson
Honorable Curator
Lesbian & Gay Archives
of New Zealand
Wellington, NZ

I would like to congratulate you on your choice of the name, "Anything That Moves." As a bisexual female, very open-minded, but selective, the name really appeals to me. It makes me feel empowered, very special and endowed with a very special mindset. Of course, I don't go for "anything that moves," but just the title makes me feel warm inside. It makes me feel like I have something that other people not identifying as bisexual don't have.

Please DON'T go conservative! I love your approach and your magazine.

I don't care if anyone else thinks poorly of your title; I love it! ...Thanks for such a wonderful, upbeat, unique, informative magazine. Please don't ever stop publishing it.

Nicole Parker
Sherman Oaks, CA

Just a quick note...to let you know a bit o' word-play I came across today:

One (of many) Russian slang words for sex is *ПОЛ*, the Romanized spelling of which is *POL*. Sort of makes you wonder what sort of subliminal propaganda BiPOL [the Bay Area bi/lesbian/gay political action group] is up to, no???

Tom Geller
From Somewhere on the
European Continent

Those Who Love Anything That Moves

Hey now, beautiful *ATM* bi folks! One of the things I most love about you/us is the strong stance we take against any loyalty tests.

Love In All Directions,
Ellen Klowden
Ann Arbor, MI

When I received a loan copy of *Anything That Moves*, I was utterly fascinated. Thank you for having the courage to publish such a history-making periodical. I read [the] premier issue, from cover to cover, with avaricious excitement pounding in my breast.

Please, please, please do not give up.

Sharlene Redman
Redwood City, CA

At last you've been created! I've been waiting for you for a long, long time! Congrats to all of you who put [*ATM*] together and thank you!

I knew you were the one by the way you stated your desire and recognition of diversity in the bisexual community and in individuals in general. I'm home!

Mary Saucier
West Roxbury, MA

Tired of Biphobes

After BiFest, [held on] the weekend of Boston Pride [Week], I have become energized and less cynical and feel I must do my part to keep worthy magazines such as *ATM* alive. Having come out in a very bi-positive environment two and a half years ago, I was quite unprepared for the immense biphobia in the wider lesbian community that I've been encountering this summer. Being bi-racial; bisexual—being me—[I'm] tired of pigeonholes, assumptions, hatred, ignorance, violence.

Please keep up the good work!

Carole Mah
Providence, RI

The Debate Continues...

Editor's Note: As reported in the Spring 91 issue of *ATM*, the *San Francisco Bay Times* created quite a stir in the lesbian/gay community when the publication's editor, Kim Corsaro changed the masthead to include the word "bisexual" and presented a forum to examine the issue of bisexuals' place within the lesbian/gay community. What resulted was a heated debate in the Community Forum section of the *SF Bay Times*. Most notable in the exchange were that all letters (both bi-positive and bi-negative) addressing the issue from the lesbian/gay community were from lesbians only and that one letter critical of Corsaro's actions was signed by several lesbians demanding that she disclose the sexual orientations of each of the publication's staff members as well as her own. The following two letters were among those sent to the *SF Bay Times* in response to the debate and copies were sent to *ATM* by the writers. We felt they deserved publication here:

[Corsaro's] observation that there were no letters from men was a significant one; her speculation on why that was... "It's not that gay men are immune to disliking bisexuals..." is not one I would make but is revealing of the perspective of one lesbian in the context of bisexuals' "place" in the gay/lesbian community. That

continued on page 7

Anything That Moves

The Straight Poop

A Political Opinion Column

By Paul Smith

Gender roles are important examples of the dichotomy problems bisexuals, especially bi males, face. Our revolt against gender-based roles in deciding with whom we have sex was our first step. But do we "assume the position" with both sexes, or do we come up with something new by acknowledging that bisexuality is more than superimposing straight, sexist values on a dual-gender orientation?

Feminism transcends the straight, sexist status quo by its basis in affirmative action. By actively rejecting competitive, self-isolating male roles in which we attempt to dominate females and other males, we transcend the causes of sexism.

So, do we really have to know someone's sex before we know how to relate to them? *Theory #1:* Neutrality is possible; all we need to do is develop a generic Mr./Ms. Manners to establish the ground rules. Ah, if women would only quit being women and men quit being men (...well, at least the men part,) what a wonderful world it would be. *Theory #2:* Appreciation of the variety of gender-based differences is the goal; the transcendence of these differences when they are used to dominate is the method.

OK you guys, loosen up

So what is it with some of us men? Is it really this testosterone poisoning that we hear so much about? I mean, just what is it that makes embracing feminism so wimpy to so many men?

Most of the male grousing takes the form of essentially saying, "True equality means not giving special consideration to anyone, including women." This is a nice sentiment, but only in a vacuum. The reality is that we live

in a world where women are blatantly and subtly put down, denied leadership roles and exploited. If we do not fight this oppression, we allow inequality into our lives.

We men lose so much when we ignore the fact that women are being denied power in this society. We lose the ability to join with our sisters in a noble cause, expanding our own power in an oppressive world. Instead, we want to ignore the fact that there is a need to struggle, which is giving up power. Now that is wimpy.

The more virulent form of anti-feminism among men is the idea that women are inferior. Perhaps this is one reason why many in the men's community do not express dismay at bisexuality. Some men have trivialized women so that they are not threatened by this version of "sleeping with the enemy."

The self-esteem and social value available to men who seek to relate to women in non-sexist ways is satisfying and productive. Bisexuals want more from life than the narrow roles ascribed to us by the status quo. We reject the power which tells us as men that we cannot emotionally and physically love other men more fully, yet some of us accept a pattern of relationships with women which denies us the right to emotionally and physically love women more fully.

That which we deny to others we deny to ourselves. Our concept of others is truly an extension of our concept of ourselves. There is much to understand in the phrase "love your neighbor as yourself." There is so much self-loathing in oppression of others. Seeing the world in terms of bullies and victims is a defense mechanism; it expresses fear, self-doubt and the victory of sexual imperialists.

Speaking Up for Men

Men loving men can be an act of transcendence of sexist culture. When men relate emotionally, the separation sexist culture imposes between men in our assigned competition for power and 'macho' isolation from each other is rejected. Emotional love between men and women is a form of domination and emotional love between men fundamentally transcends this pattern. When bisexual men apply what we have learned from such transcending relationships to our relationships with women, we enhance our lives and the lives around us. Indeed, having sex with men can be a radical concept, no matter which sex you are.

Male Guilt

Feminists do not subscribe to the idea of male guilt as an activity appropriate for all men at all times. Feminists fight domination and seek its opposite, love. Feminists seek to enhance the value of all individuals, not just women, by empowering women so that they may be regarded as peers with men on personal, organizational and social levels.

So, are all males responsible for female oppression? When so many roles for men are part of a sexist culture, all men are responsible for female liberation. The men who should feel guilty are the ones who do not join in the fight. As Martin Luther King once said, "The hottest places in Hell are reserved for those who maintain their neutrality during times of moral crisis."

When bisexual men accuse women and/or feminists of guilt-tripping men, we justify our own oppressive attitudes toward women. The shame of it all is that this is unnecessary.

The way out is to extend our hand to those we fear and help each other out of this dance of death. Opposing and replacing this dichotomy-based idea of the other sex (and our own) is the transcendence and revolution which must succeed for bisexuals, and for everyone else.



The Gadfly Bi

An Intentionally Annoying Column
To Stimulate Or Provoke Thinking
Via Persistent Irritating Criticism

by Emerson St. Claire

The life of a writer isn't easy. Low pay, horrible working conditions and your boss is usually an unpleaseable cuss (sic), especially if you're a freelancer like myself. Having engaged in my allotted pity party, I would like to introduce you to my column in **ATM**: "The Gadfly Bi." What, may you ask, is a gadfly? My Webster's defines a gadfly as: "A usually intentionally annoying person who stimulates or provokes others especially by persistent irritating criticism." No, I am not an "expert." What I am is an asshole with a word processor and the graces of the editor to write pretty much what I choose. I may or may not know what I am talking about. The purpose of this column is to stimulate dialogue in the pages of this mag and in the minds of those who read it. Just so you know, YOU HAVE BEEN WARNED!

Let's talk about gender. Specifically, M-E-N. Sole cause of woe in all the world! Yeah, sure, right. I have a news flash for all of us. Men are not the problem. We may not even be a problem, although I am sure that individual men can be a real pain in the you-know-where.

I bring this up because it's very difficult to pick up any publication and not see something that trashes on men, with the possible exception of **Soldier of Fortune**, **Guns and Ammo**, and the like. Since I don't read those publications, my sources for hearing positive messages about MEN decrease considerably.

You see, I'm not particularly proud of EVERYTHING that men have created in the last ten thousand years. I think we could get along quite nicely without say,

nuclear weapons, sitcoms, and George Bush's politics. But then again, I like the printing press, penicillin, and portable cassette players. Let's be honest, we landed on the Moon! Whether or not we should have gone there is something of a moot point, but it's incredible that we DID it.

This is not a pro-patriarchy diatribe. I think it would be safe to say that as a Black American, my people's history would be much different if it hadn't been for some people who snatched us from West Africa where we were safely out of harm's way, and brought us here to do the work THEY didn't want to do. However, I'm not a real big fan of matriarchy either. I'm all in favor of egalitarianism, though.

So in the spirit of being an EQUAL OPPORTUNITY ASSHOLE, I submit these points to you: Men fight wars and men do a disproportionately high amount of violence. Why? Possibly, just possibly, it is not a matter of high testosterone levels. It could be we are raised that way. Men are raised to be strong (don't cry), patriotic (My country, right or wrong), fighters (we give our boys GI Joe dolls and don't exactly encourage them to turn the other cheek), etc. So then, boys grow up, become men, and order other men to go and beat the hell out of someone because they (the enemy) didn't have the good common sense to be born on the right side of whatever ideological (or is that idiotological) fence. And if men refuse to comply? They are threatened with anything from imprisonment (the U.S. Armed Forces) to being shot (the Soviets had a policy of placing a battalion

of KGB troops behind their own troops to shoot at them if they weren't making enough progress).

Now who would like to bet that if we reversed the roles of men and women for a period of not less than, say, ten generations, women would be a ravaging horde of warmongers and men would stay home, being very glad that it wasn't them and citing women's unusually high levels of estrogen as the cause of the problem?

OK, now that I've pissed everyone off, what is the solution? Change the damn rules. First, we need to stop telling men that "Thou art evil, war-like, and sexist," unless, of course, you are talking to someone who is. Next, stop telling each other that "If you were more like us (whatever gender that may be), then you would be OK." What is a "masculine" trait or a "feminine" trait? When I stayed at home and took care of my infant son for eighteen months, was I being masculine, feminine, or simply parental?

Men can be and are nurturing, compassionate, peaceful, creative, etc. Women can be and are aggressive, insensitive, hostile, destructive, etc. Sorry, no one has a better claim to moral high ground than anyone else, at least not as a group. Individuals, well, that may be another matter altogether. That is the cornerstone of egalitarianism. Let people succeed or fail on the merits of their own efforts. Let's foster a healthy sense of self-esteem in everyone. These are high-minded goals; maybe impossible to attain. But it's worth the effort and considering things today, what choice do we have?

Until next time, I remain,
The Gadfly Bi

Anything That Moves

point of view, one of "immunity" from some supposed contagion seems based in negativity and fear. The letters elaborated further on perceived threats or fears reaching the shrill threshold with the humorous double entendre group, Revolting Lesbians (Revolutionary? Nauseating?) whose name was the only thing of redemptive quality in their language of bitter, permanent exile.

I am overjoyed and encouraged by the recent organizing of bisexuals. In less than a year they have put out a magazine with perhaps the best name of all time: **Anything That Moves**, a book [entitled], **Bi Any Other Name**, and have formed the Bay Area Bisexual Network. (Editor's note: *BABN has actually been in existence since 1987.*) As I see it, the bisexual community is making itself known in the Bay Area; those from the gay/lesbian community that feel affinity or want to lend support will do so. One thing seems sure to me though—bisexuals are a joyous and diverse group of people, and I for one throw them my full and unconditional support and love.

Joe Kempkes
Berkeley, CA

As a male bisexual, I'd like to contribute to the dialogue over the bisexual "issue" that has dominated the **Bay Times**. Amidst myriad viewpoints, some writers have presented, in my opinion, very xenophobic and grandstanding statements that do very little to move the "debate" to new territory.

Revolting Lesbians claim that lesbians do not oppress bisexuals. No individual or group can speak as one for an entire community, regardless of the numbers backing the speaker/s. I believe that we can all be victims of one another, and the difference is in the degree of oppression. Based on some of the letters recently printed in the gay and lesbian press, I'd be hard pressed to say that all contribu-

tors are bi-positive. To say that all such statements printed are not oppressive to some members of the bisexual community is outright denial.

I personally feel that lesbians who sleep with men are not lesbians. However, it is not my place to characterize another person or challenge their self-identity. Too much of Western and Caucasian thought and practice is based on labeling, classifying, and pigeon-holing people. Expectations are then generated based on placing the "right" pegs in the "right" holes. It ain't necessarily so.

Opinions do not necessarily reflect realities. Some women sleep with men out of love, passion, and free choice, while others may do so out of societal coercion, "morality," access to other objectives, or even a blend of such reasons. More factors are involved than simple, sweeping assumptions about leaving Tom, Dick, or Mary for "privilege."

What "privilege" do I have going into the eighth year of a committed relationship with my lover? No access to spousal health insurance. No bereavement leave from my employer when my lover's father passed away. No tax benefits from the government. No "couples" discount that is automatic for married individuals. I've had to draft wills and powers of attorney to assure that my wishes will be carried out and will accommodate my lover. Let's hear some real examples of privilege, rather than lofty pronouncements that I already have it all as a bisexual.

Accountability is essential, but witch hunts are not. In reading the letter asking to "out" the identities of the **Bay Times** staff, the following refrains ran through my mind... "Are you now, or have you ever been, a member of a non-lesbian organization?"... "Have you ever had erotic thoughts about someone of the opposite sex, and acted upon these thoughts?"... "Will you sign an oath of allegiance to the lesbian community, or face rejection, oppression, and denial of what you are from your sisters?"...

I won't go so far as to raise

the specter of McCarthyism in this approach of identifying the sexual orientation of the **Bay Times** staff, but it comes damn close. Close enough to raise real concerns about the right to privacy, freedom of association, and the belief that skills and abilities should be judged in the workplace on the basis on one's [sexual] partner.

Too many communities keep their "secrets" in the closet and encourage silence from their members on points of contention for the "sake" of the community. "United We Stand, Divided We Fall" doesn't work when you're treading on my identity and self-worth. My Catholic faith shouldn't deny the spiritual relief and traditions that I may need. My Democratic party will be challenged to be diverse enough to include anyone who wishes to join in their agenda. My Latino community can no longer ignore bisexuals and bisexual behavior in AIDS education and outreach. And my gay and lesbian families will not silence me ever again.

What does this bisexual want? The opportunity to gain friendship, acceptance, and even respect for what I am as a person. To be treated as an equal, as I treat others. Is this really too much to ask for?

C.J. Barragan III
San Francisco, CA

Keep those cards and letters coming! We want to hear your thoughts, suggestions, criticisms, and opinions.

Dennis Clinthorne

Concept Development
Project Management
TV Film Video

1230 Hyde
San Francisco 94109
415/776-3180

National Networking

by Naomi Tucker

Seattle, WA—Fifty bi activists from across the U.S., representing over twenty-seven bi groups coast to coast, gathered for a second annual weekend of organizing and national networking in July.

The idea of a national bisexual network originated at the 1987 March on Washington for Lesbian/Gay Rights and the first National Bisexual Conference was created in San Francisco in 1990 with the intent of forming the Network. It was provisionally dubbed the North American Multicultural Bisexual Network (NAMBN) at that time. This year, organizers planned a national meeting to exclusively address the development of the NAMBN. The Seattle Bisexual Men's Union hosted the event, and members of Bay Area Bisexual Network (BABN) helped with logistics and mailing.

The interim name gave way to BiNet: the Bisexual Network of the USA. Some of the concerns voiced about the "NAMBN" were that the acronym was confusing; that many Hawaiians and Mexicans do not identify as "North American;" that despite outreach there was no involvement from

Canada; that the option be open to expand beyond the North American borders in the future. Moreover, some people felt that the word "multicultural" in the name singled out one oppression as the focus, excluding the concerns of other groups also struggling for visibility. It was agreed that including outreach to underrepresented groups of bisexuals in the Network's statement of purpose is a deeper commitment than the token addition of "multicultural" to the name.

Although the conference and Saturday night dance were well organized and financially accessible, some participants felt that the lack of childcare and wheelchair accessibility were obstacles to some who might have otherwise participated. The group discussed these issues, agreed to make future conferences more accessible, and immediately recruited childcare volunteers for the remainder of the weekend.

With an incredible level of trust and disclosure throughout the meetings, participants came to a deeper understanding about many personal and political aspects of the bisexual communities represented. Accessibility issues were a central part of these discussions, as participants told

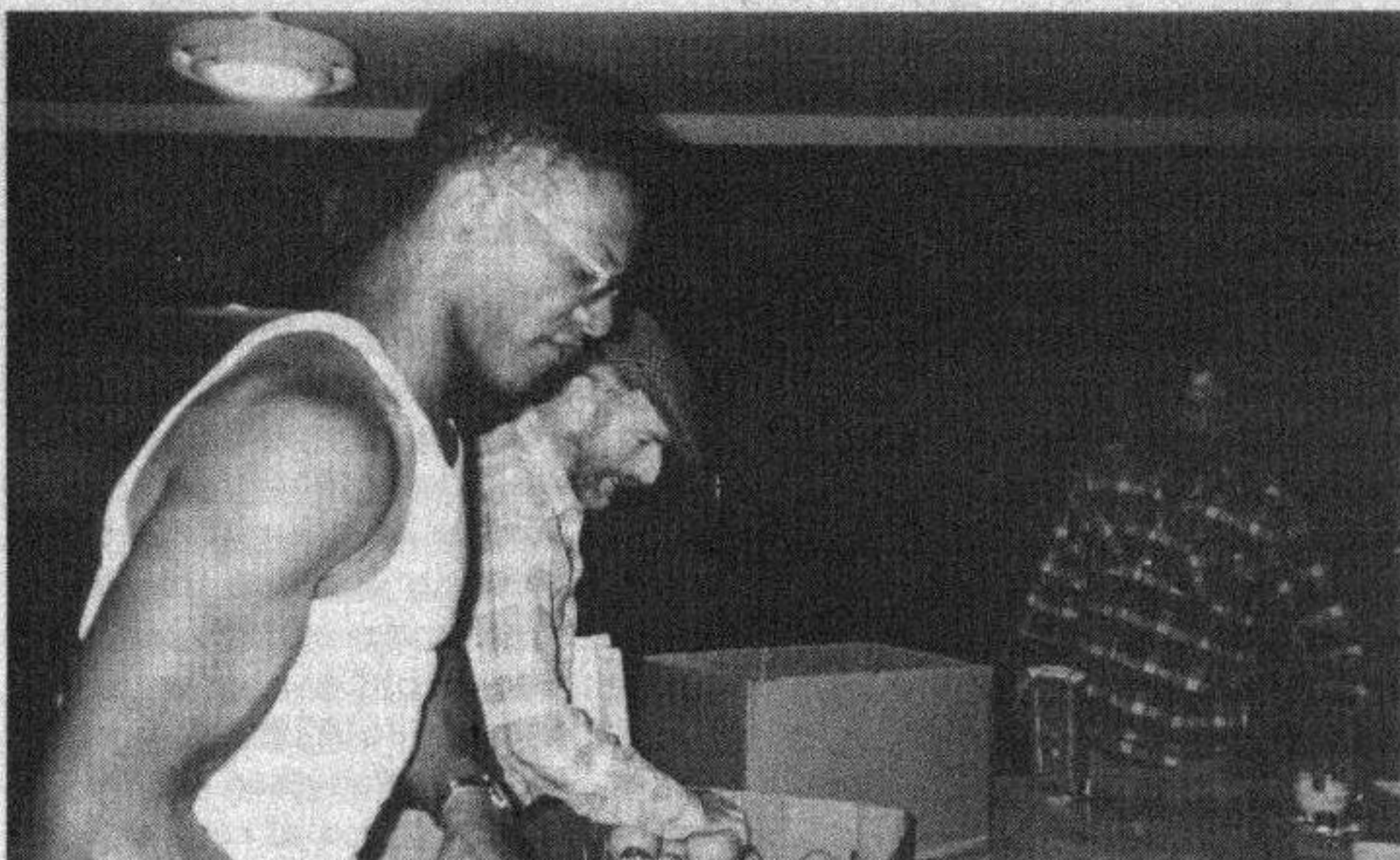


stories of having been alienated because of their culture, different levels of physical ability, size, mental health issues, religion, and gender. During the final plenary session, a comment made about creating gender balance in bi leadership, "among women, men, or other," sent a roaring if not somewhat embarrassed laugh around the room, until one woman stopped the conversation with a passionate discourse on how ignorant and hurtful it was to laugh at the mention of alternative gender identities. Her words were an important message to everyone present, and opened the door for one participant to come out to the entire group as a female-to-male transsexual.

Skillfully facilitated by Cianna Stewart of Berkeley and Ben E. Factory of Seattle, the conference was a resounding success. One important guideline set the tone for the weekend's productivity: participants were asked to state what they personally could contribute, rather than what they thought the Network "should" do. This was the most effective organizational tool of the entire conference, helping the group to distribute tasks according to people's interests and without taking on more than could



Photos by Naomi Tucker



realistically be handled.

While needs assessment and decision-making plenary sessions took place in full group meetings, much of the actual planning was generated in smaller discussions. There were six task-oriented focus groups: "Developing and sustaining our community," "Disseminating information," "Media & visibility," "Training public speakers," "Networking and outreach to the lesbian/gay community," and "Structure & finances." Other groups included an open discussion for people new to bi activism, and Sunday brunch caucuses on

multicultural outreach, AIDS/HIV, sexism, and forming outdoor natural communities.

Several specific projects were created, including a national task force on bisexuals and HIV, an official endorsement of National Coming Out Day (October 11), and the promotion of a national day of bisexual visibility, "Bi Out Day," on February 14, 1992.

BiNet's structure consists of a core working group of individuals volunteering for specific tasks, local contacts who can communicate information to BiNet and who are available as a resource to

individuals, and general members (individuals or groups). In addition, BiNet has a "Quick Response Team" of six to eight contact members who are designated media spokespeople for a one-year period. All members, whether core group, local contact, media contact, or general member, have equal input in BiNet.

Because the Network is not ready to become a national advocacy organization, BiNet's focus will be to distribute information as a tool to increase communication among existing bi groups and to foster activism on the local level where it is most effective. In this light, BiNet will publish a quarterly newsletter and produce three types of information packets available for individuals and new groups: "Bisexual organizers' packet," "How to produce a bi conference," and "Bisexuality and AIDS."

The East Coast Bisexual Network will continue printing the *International Directory of Bisexual Groups*, with the hopes that BiNet will take over this task within two years. To obtain these materials or for more information, write to BiNet, 584 Castro Street #441, S.F., CA 94114.

Multicultural Conference Held For Bi Activists

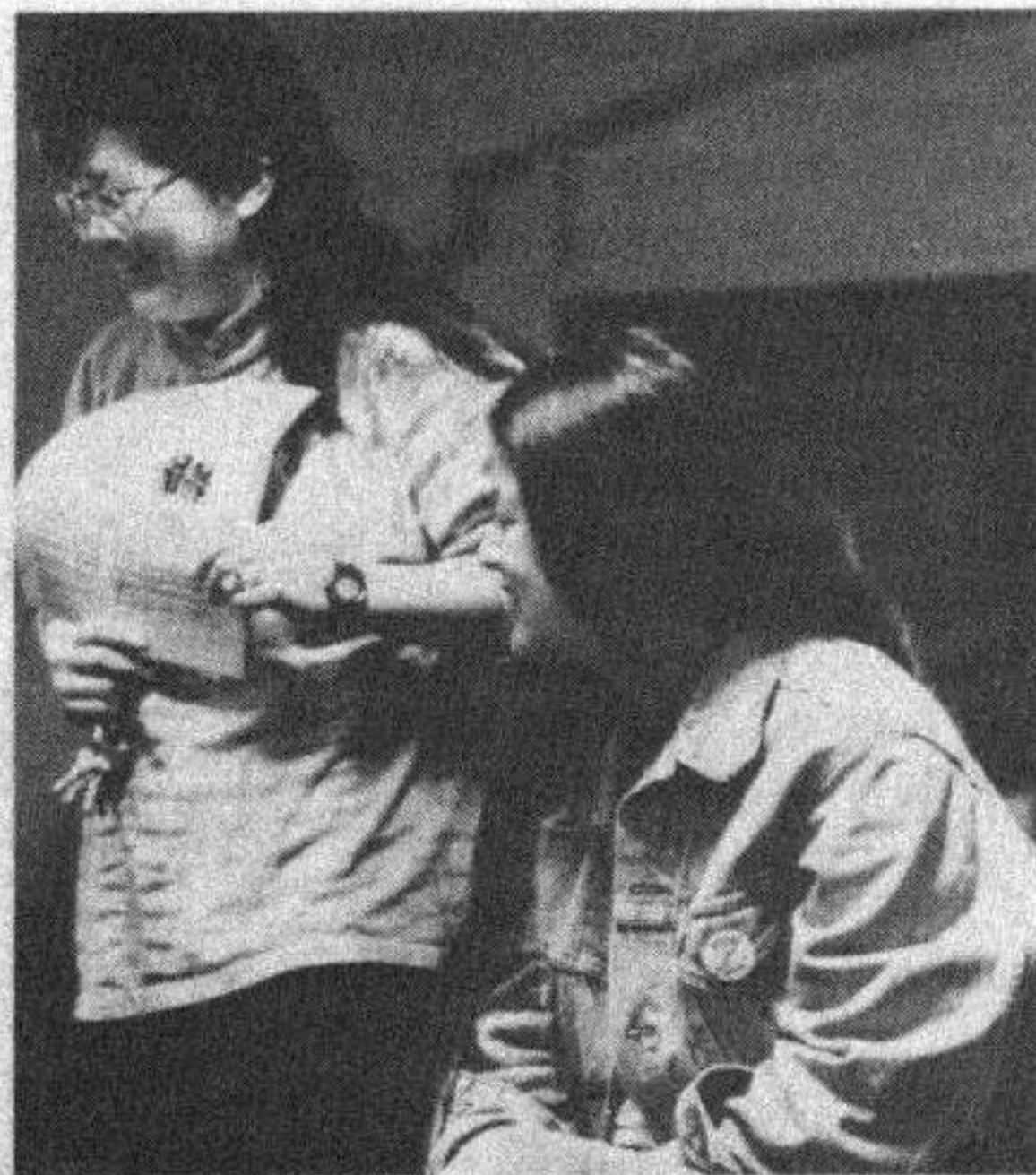
by Gerard Palmeri

San Francisco, CA—To celebrate and to examine the multicultural diversity embraced within the bisexual movement, 3X3: Bisexual People of Color and BiPOL: The Bisexual/Lesbian/Gay Political Action Group of the Bay Area co-sponsored a June conference at New College in San Francisco. Designed to promote discussion among activists of multicultural diversity within the organization of the bisexual movement and organized around cultural themes, the conference attracted over 40 men and women of a mix of races, religions, physical abilities, and geographical environments ranging from San Francisco to Boston, Philadelphia,

and Hawaii.

On a sunny Saturday coinciding with the San Francisco Pride week celebration, the conference was opened by keynote speaker Pata Suyemoto with an address entitled, "Weaving Our Fabric: Multiculturalism in the Bisexual Movement." Suyemoto is an educator from San Francisco and founder/co-coordinator of WRaMBA (Women's Radical Multicultural Bisexual Alliance). In her speech, Suyemoto shared her own eclectically rich cultural

continued next page...



Photos by Jaime Smith



experiences presented. The conference served as a beginning for a variety of community members to come together and talk about differences and common ground. Within this setting people of color could address issues and questions that exist uniquely within their experiences. Kuwaza Imara, co-founder of 3x3: Bisexual People of Color, commented to *ATM*, "This conference was good for the entire bisexual community. The visibility of people of color within the bisexual community is not strong. That visibility is just one of the relations to the community

heritage and spoke of the importance of honoring and addressing the diversity of the bisexual community in organizing a movement. She also spoke to the fact that as a person of color, racism is often a more pressing priority in her life than sexual identity. She stressed that organizers acknowledge that a bi movement must address the issues of racism and multicultural differences in order for bisexual people of color to feel embraced and represented. She also likened the weaving of tapestry to coming to terms with the fact that, as in

her own life and that of each individual, the bi community represents myriad choices, experiences, cultural heritages, and ethnicities that are interconnected to make up the greater whole.

The day followed with a dozen workshops covering topics such as empowerment, sexism, racism, organizing, assimilation ("passing"), "coming out", biphobia, "queer"ness, and diversity of sexual

expression. Facilitators urged participants to discuss, explore, clarify, dispel, and share personal experiences about themselves and their lives as a result of internal and external influences of the world around us. "What is the impact on our lives of being cultural and/or sexual minorities", the conference proposed, "and how does that affect our work as activists?"

Organizers and participants were pleased with the quality of the workshops, facilitators, and with the openness and courage of ideas and



which we're trying to strengthen."

Other topics addressed within the sessions for people of color included prejudice, racism, mixed race/heritage, creating allies, support, sharing, visibility and safety. Conference organizers hoped to create a better understanding of multiculturalism in order for activists to recognize that differences in background, experiences, and diversities are critical for a truly representative bisexual movement.



Mid-Atlantic Bisexual Network Founded

by Gary North

A new regional group has been founded in Wilmington, Delaware. The purpose of the Mid-Atlantic Bisexual Network will be to provide a means for bisexuals and bisexual groups in that region to communicate with each other and to cooperate on joint projects, according to founder Barbara Stratton.

She explained that many groups do not feel close enough to Boston to become involved in the East Coast Bisexual Network.

"Washington, D.C., Philadelphia, Baltimore, and New York City all have very large, active bisexual communities. Groups in D.C. and Philadelphia have both recently started major bisexual newsletters, and in Delaware, the new bisexual social group has stirred a lot of interest. I felt it was time we started to work together and create a more unified bisexual voice," she said.

For more information about the MABN, write to P.O. Box 5797, Newark, DE 19714-5797.

MIT offers Bi Course

by Gary North

MIT became the second university in the United States to offer a course on bisexual studies last spring (the first was UC Berkeley). "Contexts and Constructs: Bisexuality" was taught by Robyn Ochs, a founder of both the East Coast Bisexual Network and the Boston Bisexual Women's Network. Rebecca Kaplan, an MIT junior, is credited with persuading the Women's Studies Department to agree to offer a course on the subject.

Ten women and nine men attended. Topics included definitions of bisexuality; theories of sexual identity and identity development; oppression theory;

images of bisexuals in mainstream society; bisexuality in communities of color; cross-cultural perspectives; legal, social and public policy issues; and more.

Ochs, an administrator in the Romance Languages division of Harvard University, told **ATM** that teaching the course was "one of the most rewarding experiences of my life." She said she hopes to teach the course again within the next two years if funding can be acquired.

Bisexuals Speak Out

by Gary North

Bi people have been testifying at the highest levels of mainstream and gay/lesbian society recently.

Dr. David Lourea was one of three sexologists who were keynote speakers giving testimony earlier this year to the President's AIDS Commission. Although he did not speak as a bi person per se, he and the first 13 of 23 speakers used inclusive language that repeatedly mentioned the word "bisexuals," Lourea recalled.

He said the commission "was very conscientious and...is going far and above and beyond what the administration is going to do. Their thinking is very aggressive. They're advocating very progressive measures like needle exchanges, distributing condoms in prison and...high schools."

Lourea and several other bi people also addressed the national meeting of the American Psychological Association (APA) in San Francisco this past August. He, Ron Fox (who presented his research findings on bisexual disclosure), bi activist Lani Kaahumanu and several others criticized the APA for not having addressed and acknowledging issues regarding bisexuality. Originally scheduled to speak in a room that could accommodate 120 people, Lourea told **ATM**, the assemblage was moved to an auditorium to seat the 500 who showed up.

This was the first time that the APA has ever held a forum about bisexuality specifically, Lourea believes, and was encouraged that the workshop was even held at all. It was made possible, he said, by one of the convention planners who previously identified as lesbian and has since come out as bisexual.

Also the American Association of Lesbian and Gay Therapists was also urged to add the B word to its name, but members of that organization reportedly balked because bisexuality was still "too theoretical."

Meanwhile, Loraine Hutchins, who co-edited the book **Bi Any Other Name: Bisexual People Speak Out** with Kaahumanu, addressed the 1991 Conference of the Campaign To End Homophobia held in Chicago, this summer. Her address was designed to raise bi awareness and express solidarity with gays and lesbians. She spoke of the emerging bi community, biphobia, and healing the splits between oppressed groups and issues.

Bi-ing Out

by Gary North

The Advocate magazine, a prominent national gay news periodical, couldn't bring itself to use the B word on its cover or in its recent article about Grace Jones, but Jones did. The magazine referred to her as a "part-time lesbian," on its cover.

Meanwhile, in a flip interview with **Details** magazine, a fashion periodical for men, actress/comedian Lily Tomlin, jokingly outed her character Ernestine as being possibly bisexual—or saying so to avoid being outed as lesbian, but it was all a joke anyway. (Meanwhile, Tomlin still hasn't felt the need to say in a major publication or on prime time TV that she's lesbian, even though she openly is in a long-term relationship with her female writer/partner.)

Bi Youth At Risk

by Gary North

The San Francisco AIDS Foundation has begun a campaign of AIDS education and prevention targeting bisexual and gay youth.

A recent study showed that 14 percent of gay and bisexual males in San Francisco between the ages of 17 and 19 are already infected with the HIV virus, according to the foundation. The same group is twice as likely to engage in unsafe sex as gay and bi men over age 29, the foundation said, adding that "gay and bisexual youth have tragically become the third wave of the HIV epidemic in San Francisco."

The education campaign—on bus stop posters, T-shirts, ads, and elsewhere—will prominently target bisexual as well as gay youth.

Male Bi Teens Reportedly More Suicidal

by Gary North

Thirty percent of gay and bisexual boys and young men in a recent study said they have attempted suicide. The study, although small (137 participants) and only encompassing Minnesota and Washington, supports a 1989 U.S. study that indicates gay and bisexual youth are more likely to be suicidal.

The study, published in the June issue of *Pediatrics*, found that 41 of the participants told researchers they had attempted suicide at least once. Ages of the participants ranged between 14 and 21.

Dr. Gary Remafedi, an assistant professor of pediatrics and director of the Youth and AIDS Project at the University of Minnesota, was quoted in a press report as saying, "The numbers are pretty horrific. ...An alarming proportion of gay and bisexual youth try to kill themselves, and the majority of their attempts are potentially lethal. Young teenagers who are struggling with sexuality issues are especially vulnerable." He also noted that "Many of the psychological autopsies do not look at the sexuality aspects of suicide. This is an urgent public health problem, warranting further study."

Bisexual Woman Charges Harassment

by Gary North

A bisexual woman has charged harassment by an ex-lesbian lover of hers. Jage Miller, a self-identified bisexual at the University of Minnesota, has charged verbal and physical abuse by K.C. Welsley, according to news reports.

The university is looking into the matter.

Miller claims Welsley, a non-student, threatened to hit her following a University Lesbian (UL) meeting at the student union in March. She says Wesley then threatened to throw her down the stairs and break her bones.

Kristi Adams, a member of UL, was quoted by *Equal Times*, a gay and lesbian newspaper in Minneapolis, as saying there had been problems between the two women because Wesley does not accept bisexuality. Wesley was not available for comment.

Equal Times also reported that although Wesley is not a member of UL, other women in the organization feel the same, according to Adams.

The paper quotes Miller as saying that she was told by group members: "We lesbians have worked a long time to get our own space. It's time you bis get your own." She said, "I was also told I had to get used to discrimination."

Navratilova Says She Was Betrayed

(New York—AP) Martina Navratilova, a shrewd and savvy player on the tennis court, says she was naive and stupid for signing a cohabitation agreement with her long-time female companion.

In an interview of ABC's "20/20," Navratilova says Judy Nelson tricked her into signing the agreement in 1986. Navratilova said she never read the document before signing it and didn't realize what it contained, even though the signing was videotaped.

Nelson, who lived with Navratilova for seven years, filed suit in Fort Worth, Texas, against the tennis player seeking one half of all Navratilova's earnings during their relationship, which ended earlier this year.

She said that she believed Nelson "truly loved me" and that they lived together "as man and wife." But she said she now thinks that Nelson also was motivated by money. She also said she would have married Nelson if it were legally possible.

Although she prefers the company of women to men, Navratilova said she was physically attracted to men as well as women. "I am attracted physically to both," she said. "I just prefer emotionally the company of women."

Northampton Uproar—Again

by Gary North

Once again, the pride festival of Northampton, Mass., has been the scene of controversy, not from the outside, but from within. Last year, the problem was that women, apparently inadvertently, ended up not being among the speakers and planners (one, for example, canceled, but organizers admitted they were not as sensitive or diligent about inclusiveness

Anything That Moves

as they perhaps should have been). This year, bisexuals were purposely not included.

Bisexual activists showed up in protest at the May event, billed as Lesbian and Gay Pride of Northampton. Pride organizers accused bisexual activists of fundraising in the name of the march in order to fund their own parade. Behind the official banner, bisexual activists reportedly "piggybacked" with a sign that included the B word as part of the Pride name.

The controversy dates back to 1988, when two bi men on the march committee asked that the title include the B word. The following year, that was done. Lesbians became upset that adding "Bisexual" to the title made lesbians "invisible." In 1990, the B word was removed, and bisexuals protested. This year, the B word was again left out of the title, but a bi person was allowed to speak at the rally.

Lesbian-feminist Sarah Dreher, a member of the Pride committee, said to the crowd, who called her "biphobic," that certain people "want to weaken the lesbian community ... They would erase our politics, our identity."

Bi Fest A Success

by Gary North

Boston's annual Bi Fest, held during Pride Week in June, was filled with workshops, a film series, and a dance. Sponsored by the East Coast Bisexual Network, it was also aided by, among others, the Boston Bisexual Women's Network, Boston Bisexual Men's Network, and GAMIT (Gays, Lesbians, Bisexuals and the Friends at the Massachusetts Institute of Technology). Many of the events were held at MIT, thanks again to student, Rebecca Kaplan. Pictured at right are some of the better dressed participants.

Summer 1991

Trashola

From the "Verbatim" column in *U.S. News & World Report* comes this trashy tidbit:

"The quest [by attorneys hired by Simon & Schuster, publishers of Kitty Kelly's unauthorized biography of Nancy Reagan] for confirmation [of Kelly's facts presented in the book] led to Edmond Morris, who is writing Ronald Reagan's authorized biography. Morris, however, ward off media inquiries. Still, he wasn't completely mum, as he showed in a letter to the editor of the *Washington Post*, reprinted below:

'Readers shocked by Kitty Kelly's recent revelations of private tete-a-tetes upstairs in the White House [between Nancy and Frank Sinatra] don't know the half of it. As Ronald Reagan's authorized biographer, I can now report that every Thursday noon for eight years, Mr. Reagan and George Bush retired to a small chamber adjoining the Oval Office for intimate 'lunches' or 'luncheons.' Staff were under strict orders not to disturb the couple as long as they stayed in there...And here's the really kinky detail—on at least one occasion the two men were joined by a photographer. Unfortunately the pictures, plus negatives, have been impounded by the Reagan Presidential Library, but I think the above flagrant facts speak for themselves."



Photo by Efraim Gonzales

Military Maneuvers

by Teresa Ann Pearcey

Despite continued appeals to the Defense Department to reconsider its archaic stance on bisexual, lesbian and gay service in the military, as evidenced by the recent letter sent to President George Bush by forty members of the U.S. House of Representatives, the official response continues to be "Homosexuality is incompatible with military service."

War has a unique impact on bisexuals, lesbians and gays serving in the military. They face possible harassment and prejudice from other enlisted personnel if they are privy to their sexual orientation. If they declare their sexuality to their superiors, bis, gays and lesbians can be imprisoned and dishonorably discharged. A dishonorable discharge has far-reaching impact on a veteran's life as it effectively denies her or him veteran's benefits and can severely restrict chances for employment in the private sector.

If they do not wish to fight in a war and inform their superior of their sexual orientation, knowing that the military does not consider bisexuals, lesbians and gays to be fit for military duty, the military may decide to keep them enlisted long enough to utilize their services and reward them with a dishonorable discharge upon their return. For example, approximately fifteen lesbians were discharged from Fort Louis in the state of Washington right after the Gulf War. David Freedman, director of the Military Counseling Program at the Central Committee for Conscientious Objectors Western Region (CCCOWR), says the traditional military "witch hunts" have not only continued but appear to be escalating. "In this man's army" there appears to be no winning for enlisted people who are other than heterosexual.

In a recent conversation, Cliff Arnesen, former president and current vice president of the New England Gay, Lesbian and

Bisexual Veterans (NEGLBV), explained that the U.S. military is afraid of a breakdown in morale and discipline if sexual minorities are allowed to serve. Arnesen has seen that fear firsthand as an enlisted person in the U.S. Army when he was seventeen. When he "came out" gay to the army, he was put in the stockade for four months.

He served his time in segregated confinement as some of the other soldiers had threatened to rape and kill him. He was marched several miles through the base to the courthouse while a .45 caliber pistol was held to his back by a fellow soldier. The soldier felt Arnesen was claiming to be gay in order to avoid the Vietnam War. Subsequently, Arnesen received a dishonorable discharge which was upgraded to a general discharge approximately 11 years later, due to a special program available at that time to Vietnam era vets.

Another eleven years later, Arnesen became the president of NEGLBV in Boston, and thereby began his efforts to battle discriminatory treatment of bisexuals, gays and lesbians in the military. In 1989, Arnesen came out as bisexual at about the same time that he was asked to testify before a Congressional Subcommittee on Oversight and Investigation on the health care concerns of gays and bisexual Vietnam War veterans.

The Department of Defense Directive 1332.14 Section (1) (H) states, "Homosexuality is incompatible with military service." This stance by the U.S. military dates back to President George Washington's time and was originally adopted from British military law. More recent information regarding the validity of this directive has been supplied to the U.S. Military in at least three reports: 1) "Non-conforming Sexual Orientations and Military Suitability," by Theodore R. Sarbin Ph.D.; 2) "Pre-service Adjustment of Homosexual and Heterosexual Military Accessions: Implications for Security Clearance Suitability," by Michael A. McDaniel; and 3) the "Crittendon Report" commissioned by the U.S. Navy in March

1957.

All three reports point to the inappropriateness of Directive 1332.14. The report by McDaniel goes so far as to say "The preponderance of the evidence presented in this study indicates that homosexuals show preservice-related adjustment that is as good or better than the average heterosexual."

The Department of Defense has rejected the conclusions of these reports. In light of this information, one can understand what Arnesen meant when he said, "Military logic is illogical. They know gays and lesbians [and bisexuals] are good soldiers.... This country is throwing out its finest.... We have to show them their logic is illogical." Congressman Gerry E. Studds echoes his words in an open letter dated May 18, 1990, in which he states, "[We are] more determined than ever to end the military's tragically irrational policy."

The irrational policy is most apparent when viewed in the context of individual lives. When Specialist 4 Donna Lynn Jackson, a U.S. Army reservist, submitted a statement to her commanding officer stating she is a lesbian and wanted to serve in the Gulf War as such, she was transferred and eventually discharged.

When Sergeant Perry Watkins tried to re-enlist with the army for the fourth time, after having served in the Vietnam War and three terms of re-enlisted duty, he was suddenly denied on the basis of his homosexuality (which he had been open about since his initial tour of duty). Although the Supreme Court ruled that he must be allowed to re-enlist based upon his many years of successful service, the Army's attorney had an interesting defense. He claimed heterosexuals "do not want to be looked upon as objects of desire." Apparently, no one could be found to testify to this effect.

In an interview, Emerson St. Claire, a bisexual and formerly a private first class intelligence analyst for the U.S. Army, shared the day-to-day pain of being an enlisted member of a sexual mi-

Anything That Moves

nority. St. Claire kept his sexuality a secret except for a few close buddies in whom he confided. He knew the dangers of letting information like that get around. Another enlisted person had been more careless and "somebody said 'this guy's gay' and he got a blanket party" which is where they pull a blanket over the victim's head and swing socks full of bars of soap at him.

St. Claire said there was "lots of verbal gay bashing going on and I said nothing...I was absolutely terrified."

David Freedman invites telephone calls to the CCCOWR at 415/474-3002.

National Veteran's Association Formed

by Karla Rossi

Milwaukee, WI—As a result of continuing discrimination on the part of the Department of Defense and all branches of the U.S. military against bisexual, lesbian and gay military personnel, a group of determined veterans and their representative organizations have formed the Gay, Lesbian & Bisexual Veteran's Association of America (GLBVA), a national veterans' organization. It will assist veterans and active duty personnel in matters which pertain to discrimination, harassment, and less-than-honorable discharges because of sexual orientation.

In addition, the GLBVA will organize a concerted effort to challenge D.O.D. policies and administrative policies which now prohibit persons with alternative affectional preferences from serving in the U.S. military establishment.

For assistance or information, call GLBVA at 414/342-6543 or write: GLBVA, 1350 North 37th Place, Milwaukee, WI 53208, ATTN: Miriam Ben-Shalom, National Chairperson.

Seattle Settles Transsexual Issue

by Gary North

Seattle, WA—The Seattle Bisexual Women's Network (SBWN) has compromised in order to resolve the issue of whether to allow transsexuals to be part of the SBWN and attend its meetings.

At a spring meeting, the group decided that transsexuals can be part of the network if the individuals in question have lived as women for at least a year.

While the battle continues over whether bi people are queer enough to also be accepted by gays and lesbians, the SBWN found itself in the transsexual thicket when the issue was raised: Can a person who was biologically born a man join the group as a woman?

According to the network's newsletter *North Bi Northwest* and conversations with some of the principals, the matter was emotionally trying. Jessica Stewart reported in a *North Bi Northwest* issue that a meeting about the issue in early January "was lively, to say the least, and proved to be an exhaustive test of our understanding of how consensus works."

Stewart wrote that there was even some controversy as to whether pre-operative transsexuals should be part of the debate over transsexual membership in the first place: "Many of the members were concerned about their feelings of safety and comfort with a former man in their midst. The discussion took a dramatic turn when one of the new meeting attendants...revealed that she, too, was a transsexual. This gave new force to the warning that others had made earlier in the meeting that a ban on transsexuals would be difficult if not impossible to enforce."

Ellen Barnett, in an accompanying article, noted that she and Scott from the Seattle Bisexual Men's Network, were confronted at

a speaking engagement about the issue. "One [transsexual] present told the group that she needed a support group for her bisexual issues. The facilitator added, 'Look at her.' (The person she indicated appeared quite feminine.) 'You can't expect her to go to the men's group. Where is she going to go?'"

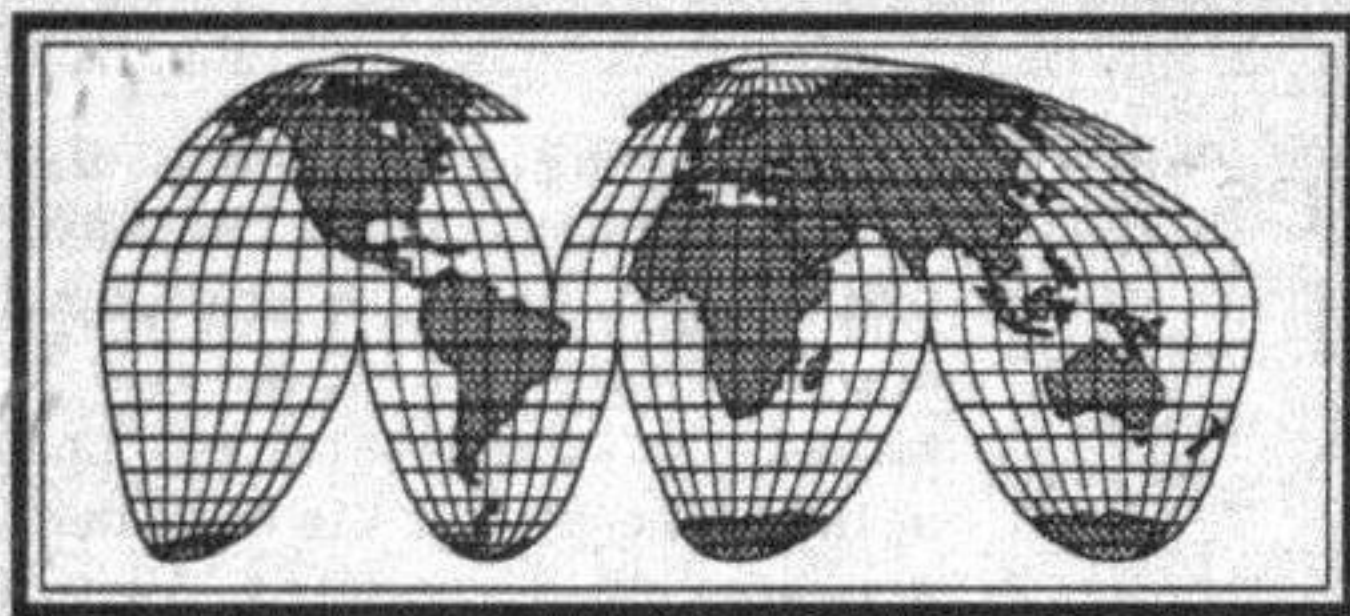
An opinion article also in the issue entitled, "Are We Still a Women's Group?" by Lenore Norrgard, stated: "If male-to-female transsexuals are allowed into SBWN, we will no longer be a women's group. 'Woman' is both gender and sex. Both our socialization and our biology make us so. No matter how much a male raised male feels he is a 'woman,' his socialization and biology as a man belie this. I deeply empathize with wanting to put off the oppressive patriarchal definition of 'man,' but the desire to become the other side, 'woman,' will not make a man so. Neither will hormones or surgery."

"...Male-to-female transsexuals are not women. They are men who wish they were what they perceive women to be—which, I believe, is far from what women actually are."

"...Why do we falter in maintaining the integrity of our all-women's group? I think part of it is still having trouble asserting our right to make women a top priority, not second to men, not even to men who feel they are women. I think part of it is that we have so much pain over being marginalized as sexual minorities that we are loath to perpetuate marginalization against another group."

"However," Norrgard continues, "I submit that excluding transsexuals is part and parcel of our commitment to overcoming our own marginalization as women, not perpetrating it against another group."

"...Let's find another route for dialog with transsexuals, if that is desired. As far as support and 'learning' to be women goes, I'm sure the boys can take care of themselves."



Our World

by John Rosin

Salutations to all of you out in Bi-Land! We're back with a further update on activities comprising yet another stellar showing from the Bi community during a highly successful June PARADE MONTH! The month that we all live for started out at the home of Pierre Dufour in the form of a combination chili lunch/mega activist organizing event to save AB 101 (the state-wide bisexual/lesbian/gay rights initiative) from extermination by the radical right. Pierre has been the Bi community's chief liaison with the Sacramento LIFE Lobby, which is shepherding the bill through the California state Legislature. We can proudly claim credit for nudging the Golden Gate Business Association to come out swinging on this one, impressing the Assembly to pass the bill and send it on to the Senate.

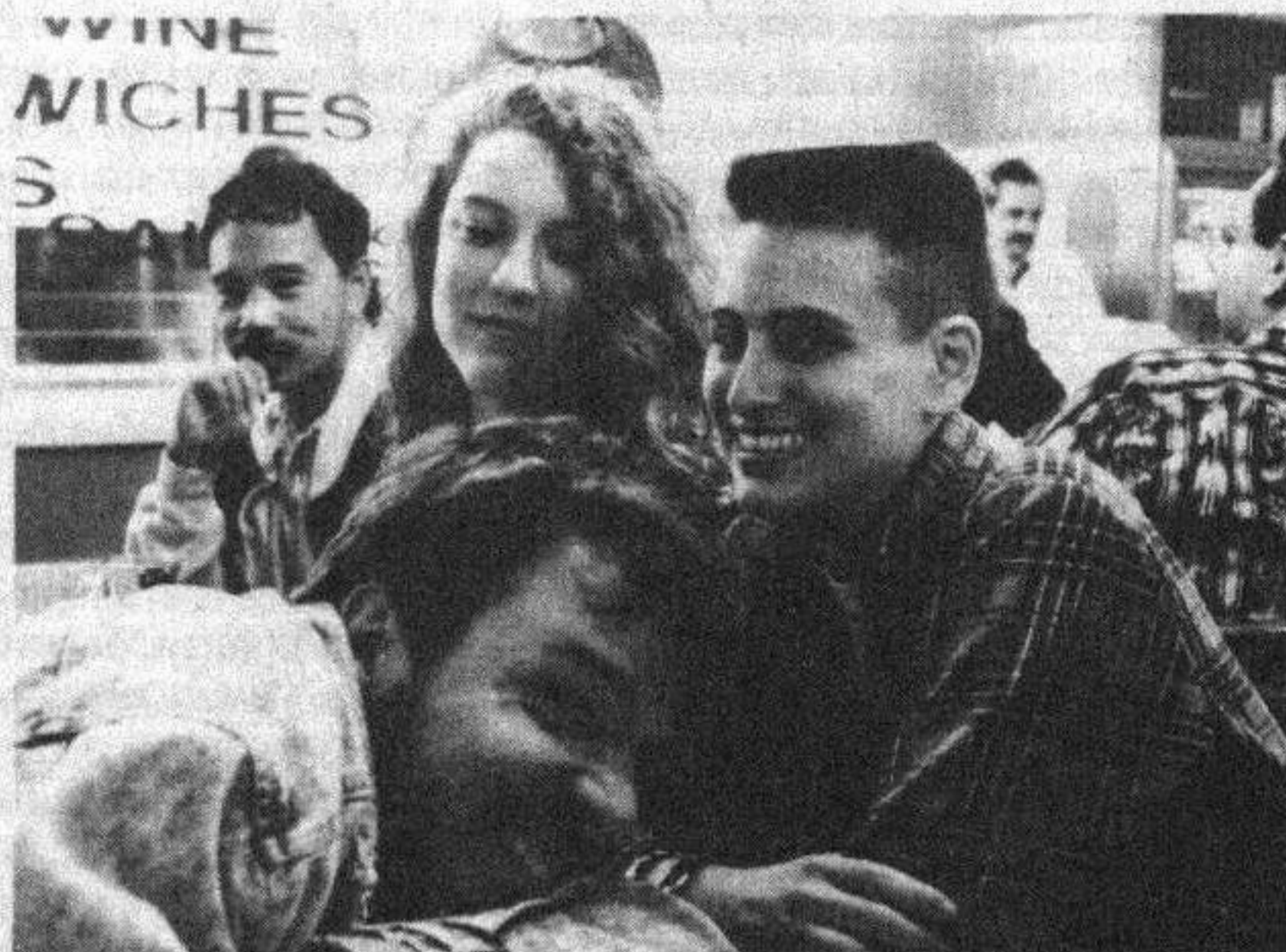


Of course, we've had some fun with it, too! On June 23, Pierre, Betsy Sutherland and I trekked north to swell the ranks of the Bi contingent in THE FIRST Santa Rosa Pride Parade. Small definitely was beautiful in this instance, and when it was over, all of the participants jumped for joy for having made it happen. Pierre and I, carrying signs reading "I love Lucy, Ricky, Ethel, and Fred" and "Desperately Seeking Susan and Her Brother" respectively, amused the parade onlookers who responded with hoots of "You'll find them!" Then at the Pride Festival picnic afterwards, the three of us managed to collect 580 post-cards (from a crowd estimated at 600 - not a bad percentage!) urging Governor Wilson's signature on AB 101, including from some such notables as San Mateo

Supervisor and Congressional Candidate Tom Nolan, his campaign coordinator Karl Christiansen, and Randy Shilts, author of **And The Band Played On**. The icing on the cake: festival organizers announced over loudspeaker that we were there from the Bi-Friendly Network!

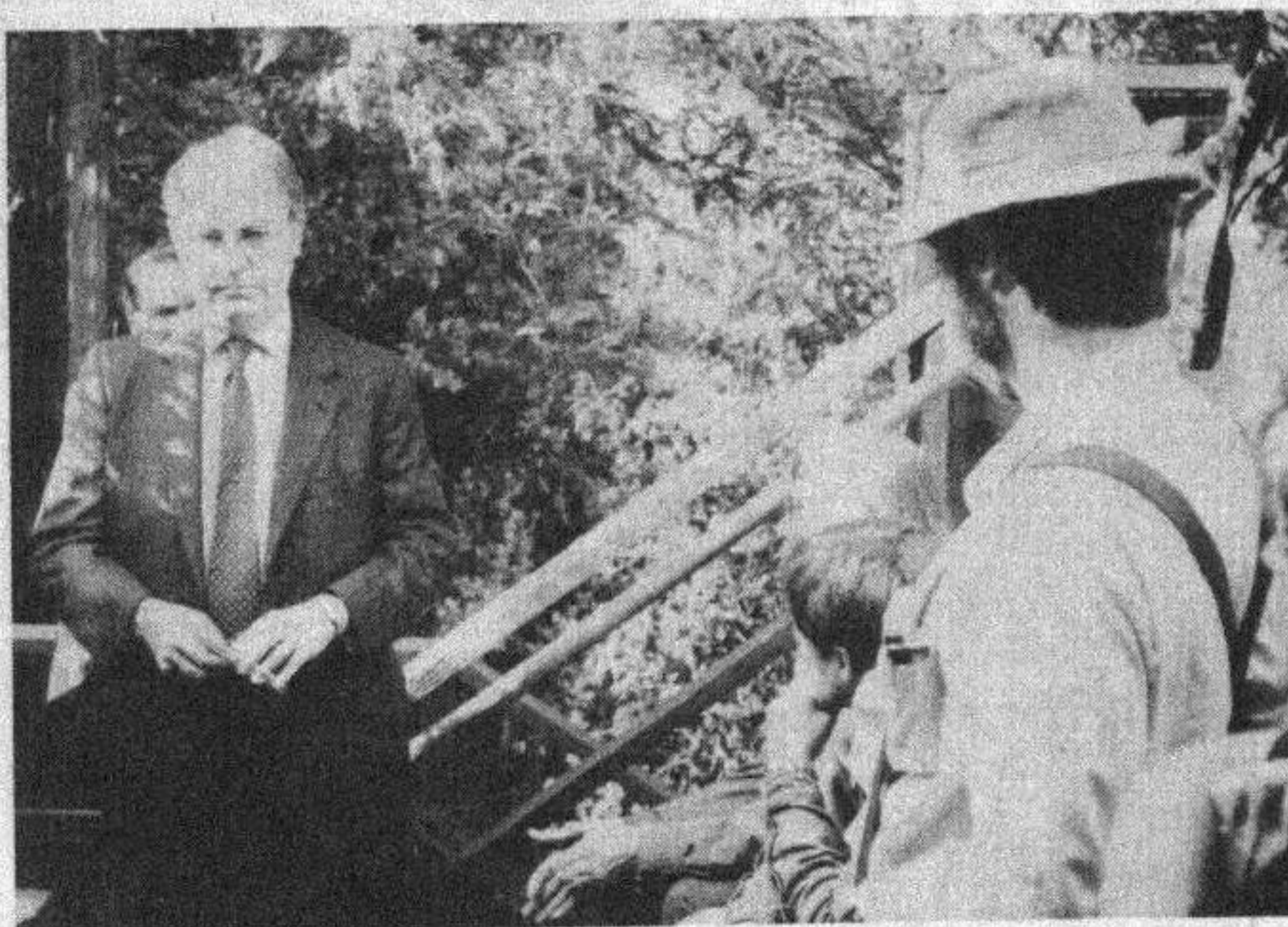
The contingent at our own SF parade was sublime, waiting (and waiting, and waiting) until we finally rounded onto Market Street from Main and picked up scores who jumped the sidelines to join us, ending up finally with nearly two hundred marchers. The kicker was Michael Baker roller-skating ahead of us, back and forth between the two sidelines, carrying a sign reading "Bi-sexual Built for Two" (and who has appeared in almost every set of parade snapshots I've seen)!

Luzy Haller, a highly visible organizer within the Berlin Bi community and former San Francisco Bi-Friendloid, rejoined us for the summer, telling of the Christopher Street Day Parade in Berlin which, for Luzy, climaxed the day after with a 5x7 picture of a very recognizable Luzy plastered on page 2 of one of Berlin's leading morning newspapers! I had seen Luzy and co-organizer Tom Roth while visiting Berlin in May, combining a little business with that trip in negotiating distribution of **Anything That Moves** at Prinz Eisenherz Bookstore in downtown Berlin. The book-



store proprietor was very receptive, as he had already had good luck with sales of Loraine Hutchins' and Lani Kaahumanu's **Bi Any Other Name** and Tom Geller's **Bisexuality: A Reader & Sourcebook**. (See the next issue of **ATM** for a lengthy profile of the international bisexual movement, including Berlin's burgeoning scene.)

Maggi Rubenstein (a.k.a. Dr. Maggi) hosted a Bi-Friendly coffee in August at her Glen Park home. The gods were with us and the fog broke for that afternoon. (Now *that's* news!) Guest of honor was San Francisco City Assessor Richard Hongisto who is also running for Mayor in the November election. Thanks to Maggi for putting this on; it was a privilege to meet face-to-face with a San Francisco official who has been behind the bi/gay/lesbian community since before Stonewall. It was Hongisto who drafted the resolution declaring June 23, 1990 as the "Day of the Bisexual". Maggi, gay civil rights attorney John Wahl and I met with Hongisto at his City Hall office on August 23 and presented him with a copy of **Bi Any Other Name**



as well as the first two issues of **Anything That Moves**. (And if you're beginning to think that the life of a self-actualized Bi revolves exclusively around going to the gym, activism, and shopping, it's not true: weekend afternoons sun-bathing in Dolores Park play a constitutive role as well!)

Bi-Friendly East Bay is going great guns with a new location at the Bison Brewery in Berkeley. Susan Bassein reports growing numbers and interest, due in part to successful P.R. efforts in East Bay newspapers. Valerie Stone, recently resurrected in San Francisco after a sojourn in Ann Arbor, has offered to do intensive outreach efforts in the proliferating free newspapers which keep San Francisco informed. (Thank goodness for these journals which provide San Franciscans an alternative to their favorite newspaper, **The New York Times**.)

The August Bi Writer's Retreat at beautiful Point Reyes was a rousing success as 25 authentically creative Bises gathered with pad & pens in hand for a weekend writing whirlwind. Sponsored by BiPOL and **ATM**, and organized by Brad Robinson (with fab food à la Brian & Linda), the retreat featured an erotic reading circle, moving discussions on gender and bi politics, lots of free time to commune with nature (which is hard not to do in Point Reyes), and a cosmic sci-fi caucus that got positively passionate when the discussion inevitably turned to *Star Trek*. Could it be that a high proportion of Bises are also trekkies? (Perhaps this is a tell-tale sign, sort of like when someone did a double major in school?!) From the retreat came a new bi writers' group in the fabulous East Bay and a regular sci-fi column in **ATM** starting in the next issue.

Speaking of **ATM** (which I do as often as possible), we were joined by **On Our Backs** and **Deneuve** in the queer section of Media Alliance's summer Magazine Fair that brings writers and editors together to schmooze/mingle/network. Over 50 local and national magazine editors were on hand to answer all the questions that the 400 perusing freelancers could think up. Most notable was the positive hoopla over our title, **Anything That Moves**. Aren't we clever? Herb Caen thinks so: he closed his August 28 column noting with amusement that "The Bay Area Bisexual Network now publishes a magazine entitled **Anything That Moves**."

Our community visibility continues to grow...Ron Fox presented his bi research findings and Lani Kaahumanu sat on the first-ever panel on bisexuality (with a reported 500 in attendance) at the recent American Psychological Association here in San Francisco in August...the Bises were out in full force at a reception at the San Francisco Human Rights Commission, also in August...and high-profile civil rights attorney Walter Parsley (see ad on inside back cover), who has taken the lead in pursuing citizen complaints stemming from the October 6, 1989 police sweep of the Castro, routinely and comprehensively includes the whole "lesbian, gay and bisexual community" in his statements to the press.

Special thanks to Isadora Alman of **The Bay Guardian's** "Ask Isadora" for a special mention of **ATM** in her column. It's all upward from here!

Photos by John Rosen

& Bisexual

get used to it



Photo by Efraim Gonzales



Photo by Efraim Gonzales

June is Lesbian & Gay (& Bisexual...get used to it!) Pride Month and Bis from coast to coast participated in Queer Pride celebrations and parades in their own communities. Bis were **OUT** in full force proclaiming Bi Pride and **VisiBility!** Pictured here are photos from the Boston, New York City, and San Francisco Pride Parades.



Photo by Jaime Smith

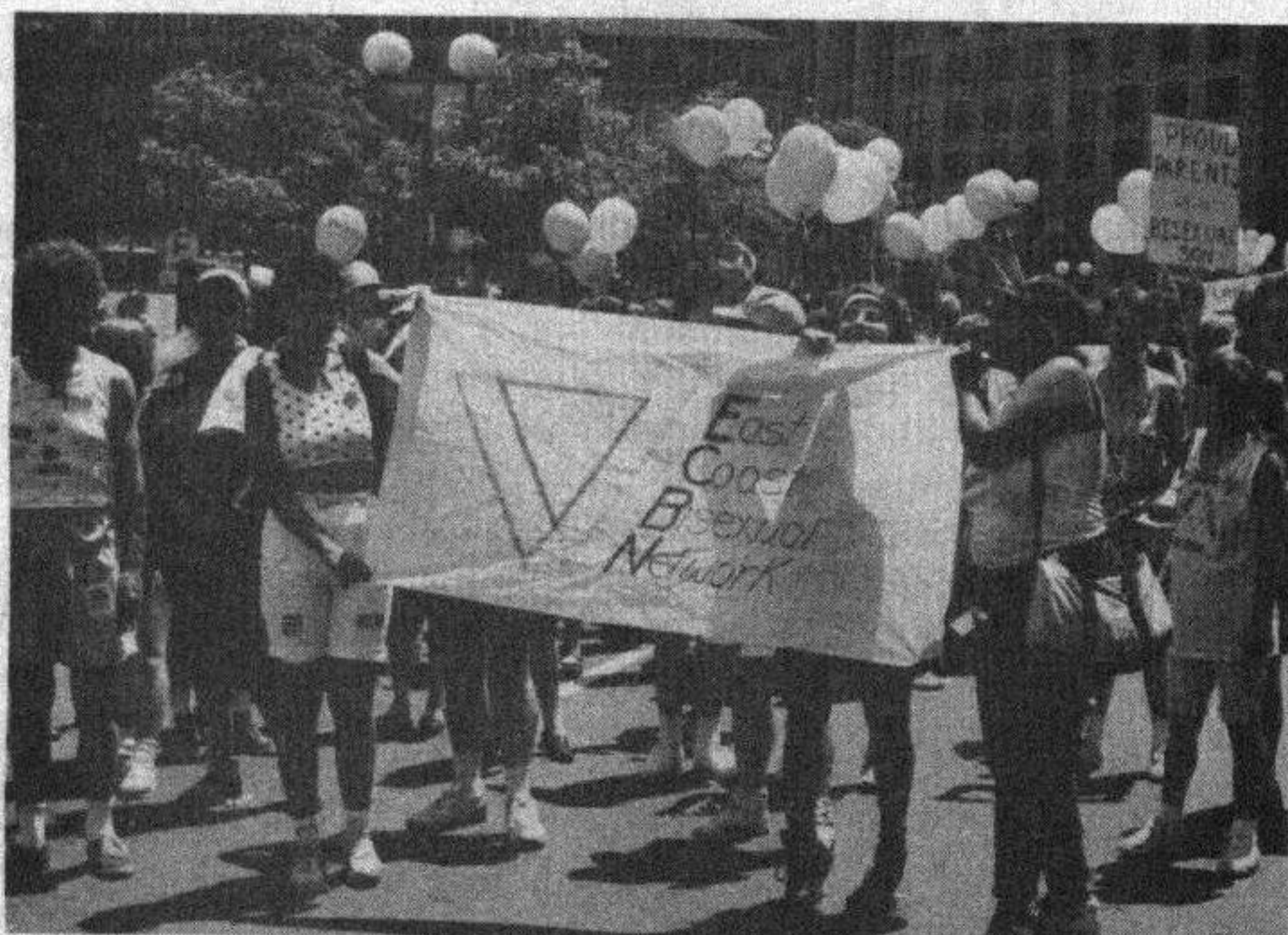


Photo by Efraim Gonzales

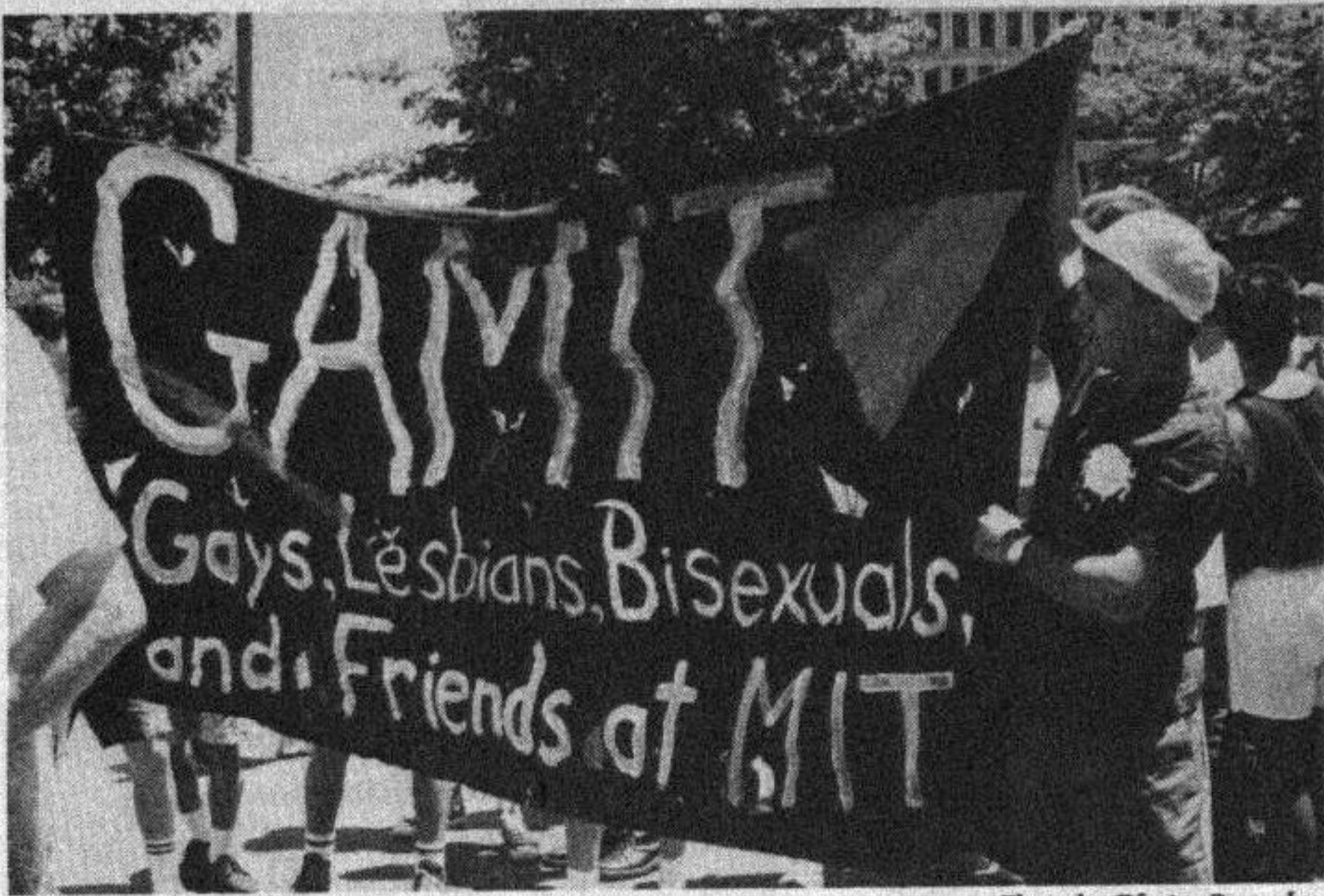


Photo by Efraim Gonzales



Photo by Jaime Smith



Photo by Jaime Smith



Photo by Jaime Smith

Summer 1991

coming out dream series

by Indigo Som

copyright 1991

I.

I dreamt that my mother came out to me. In this dream Asian women dance in a courtyard or in some outdoor public plaza. We step in exaggerated shapes of overdramatic dreamtango. It is a bright San Francisco day with cold wind finding its way through the sunshine. My mother sits at a small cafe table on the edge of the plaza & introduces me to her lover, a younger fortyish Asian woman wearing hip dark shades.

II.

In another dream my lover & I sit on a couch in my parents' house. She is outing me to them. I become enraged. She smirks when she says that I'm bisexual. I tell her to get the fuck outta my house. When she is gone I go back & talk to my Mom who is calm & understanding. Dad is nowhere in sight.

III.

I am alone in Oaxaca with my mother, enjoying the avocados the way only a mother & daughter can. She takes a picture of me in the hotel room with green fingers.

We sit in a restaurant squeezing limes into our drinks. I am overcome with a sudden urge just to tell her everything. Like wanting to jump off a cliff, but knowing you won't do it because that would be so beyond reason, so crazy. But it's the urge, the wish focussing itself in yr stomach, so demanding that you frighten yrself w/it. I almost open my mouth to say it, but pull myself back from the edge.

IV.

I dreamt I was hangin out w/all the girl cousins of mine & everybody was queer. It seemed very normal.

V.

I return from two & a half weeks of travel w/the fambly. Two & a half wks of confronting unfriendly restaurant menus & young heterosexual couples as common in the streets as gumwrappers. My brother is the only person who hears my daily complaint that Hong Kong does not contain a gift fit for my girlfriend. I am silent over breakfast bowls of jook & on the bus with my mother; I remain mute when my father introduces smiling relatives who want to know how old I am, the unasked question why am I not married yet?

I get off the plane, carry myself home to my girlfriend's perfect arms & sleep. I sleep 15 hours & wake up to a country at war. We are out in the streets for a week together, crying in each other's hair every night from outrage and the sheer shock of war.

By the end of the week it seems farcical to have to sit in a slick Italian restaurant with my family (including closeted cousin & brother), pretending that half the people at the table are not queer and that we never heard of war.

VI.

This morning my girlfriend said to me, "it's important when you come out to the person you came out of." She's planning a celebration for me, for when I come out to my mom. I picked a date two weeks from now.

VII.

I came out to Mom. I really did. This is not a dream. I am not the same person I was. I am the daughter of a mother who thinks her kids are weird. I dread the in-between waiting time until she comes around.

When I came home from telling her, my friends were waiting for me with a smudge stick, a pot of "coming out soup" and a "coming out chocolate cake."

—Indigo is an artist, writer & troublemaker. bisexual woman-of-color-identified woman of color (second-generation chinese american). born (year of the horse/cancer), raised & planning to die in the san francisco bay area. my work appears in various publications, including *smell this* from women of color in coalition and the upcoming lesbian of color anthology, *Piece of My Heart* from Sister Vision in Canada. thanks & praises to the Bitchy Buddha (she is in all of us!)—

Bay Area Playwright Kate Bornstein: on Gender & Belonging

by Jim Frazin

In February 1991 I saw a play at Theatre Rhinoceros called *Hidden: A Gender*. I had been hearing talk of this play written by a post-operative transsexual named Kate Bornstein—who is a lesbian. My interest was piqued but I was not prepared for what I saw and heard. This is a play that should be required viewing in our high schools; it should be on TV and be available in video, too. The questions posed, the stereotypes shattered, the tales of "butchery, deceit and death" are haunting. Thus moved, I arranged an interview when the opportunity presented itself.

Kate Bornstein was born in Asbury Park, New Jersey in 1948. She grew up in a secular Jewish home. Her father was a doctor and her mother a schoolteacher. Kate went to Brown University where she pursued her interest in theater. She excelled in her field but barely scraped by academically. She stuck with it because, in her words, "The theater was so good and so were the drugs!" Her interest in drugs played out and along the way Kate became involved with L. Ron Hubbard's Church of Scientology, one of several institutions she lampoons in her play.

When I first called Kate to request an interview, I told her who I was and why I was calling. She warned me right away that she was not bisexual. I explained that my feeling, based on seeing

her play, was that there were many issues we could talk about that would be of great interest to bisexuals. I rattled off a few, and she agreed to see me.

I met her at her Western Addition flat, where she lives with her lover. We drank tea and talked about many subjects of interest to bisexuals as well as transsexuals: Identity versus pref-

A Gender, you made very clear your position on identity versus preference. How did you get to that place?

KB: Well, all my life, I knew I wasn't a boy, so I figured, well, I must be a girl; that must be it. I never had this feeling that some transsexuals say they have, where they feel like a girl trapped in the body of a boy or [a woman]

trapped in the body of a man. I never really felt that. I knew I wasn't a boy, that's all I knew. And this culture says, "The only other thing you must be is a girl." So, I figured, o.k., I must be a girl. But I looked around and I didn't want to do what the girls were doing. I didn't particularly want to play house or play with dolls. I was having a perfectly fun time playing Davy Crockett and stuff like that. I was attracted to girls, and as I got older, I was still attracted to women. I was never attracted to boys; I was never attracted to men. I figured well, I'm not a woman after all, because that is what this culture does: it collapses gender identity with sexual orientation in this way. Well, my belief is that gender identity is what I think I

am: I'm a man, or woman, or something else—whatever I decide my gender is, that's my gender identity. Sexual orientation is: who do I want to be romantically involved with? But these are two totally different things. This

continued next page...



Photos by Jaime Smith

erence, the politics of transgender, the construction and deconstruction of gender, isolation, sexism, definitions, relationships, and her powerful, two act play, *Hidden: A Gender*.

ATM: In your play, *Hidden:*

culture takes the heterosexual imperative and [uses] that as a definition of gender identity. It says that all women love men and all men love women...and I bought it. I bought every bit of it. I had no reason to question it. I was very willing to say, "Yes, you're right: I'm sick, I'm evil, I'm perverted." So, this went on for a long, long time and I finally got into therapy around the issue. I kept [telling my therapist], "I really want to go slow on this, I want to explore it because I [don't] understand how I can be a woman if I love women. Why should I go through all this stuff?" And she very patiently explained the difference between gender identity and sexual orientation.

ATM: This was a therapist you had...

KB: In Philadelphia

ATM: ...with a great deal of experience with...

KB: transsexuals, and she herself was a lesbian.

ATM: But not a transsexual?

KB: No, not a transsexual.

ATM: So, she was definitely clear on the preference side of it. Did you seek out somebody who had this kind of background?

KB: Not at first. My first therapist ended up making a pass at me in session, and his proposal, in his words [was that] he wanted to, "shack up with me," despite [having a] wife and children.

ATM: You wrote about this incident.

KB: That was real. Those were his words, and it really freaked me out because he had had no experience with treating transsexuals. After that, I just didn't want anyone to experiment on me.

ATM: In this therapeutic process, you said you wanted to go really slow, but was it a gradual thing that you finally came to terms with, or was it the proverbial "Eureka!" and the light came on, or did you wake up one morning months later and just sort of know?

KB: For me, therapy was a process of stripping off my internalized fears and phobias. It

wasn't a process of, "am I transsexual?" It was a process of "what am I going to do about it?" Am I going to accept it and just live the rest of my life as a man and say, "well, this is what I've got to do? Am I going to move ahead with surgery? Am I going to put it off for a little longer?" You know, it's what to do about it. It wasn't a therapy-type of situation where I discovered everything.

The moment finally came where I understood that I wasn't a man and I knew I was a woman. Then I came back one more time and said, "But how come I still love women?" And my therapist said, "Goddammit, you're a lesbian." Well, okay! And that was the closest [I came] to an 'aha.'

ATM: I'm sure that getting to that point was a painful process, not without its joys and wonderful times either, but what brought you to therapy? Was it a specific event or a realization?

KB: I'd been involved with a cult for quite some time called the Cult of Scientology (in the play it was called 'Diabology'). What I got into therapy for was basically deprogramming. There I was, Rip Van Winkle, having been involved in the cult for years, and [the therapy] was to get out of the cult. What came up was, okay, now I'm adjusted to the world, now I've got to deal with this gender thing.

ATM: You made a comment saying, "This is where I am

today, but who knows where I'll be a year from now?" So, where are you today? What is your latest thinking on and feelings about identity vs...(preference)?

KB: [Laughing] It might be a crock, you know, it might be! Who knows? What it is for me right now is a convenient way of sorting things out so that I can explore my life and my relationship to the world around me and for now, calling one thing identity and another thing attraction, well that helps, okay? I'm not sure that sexual orientation is as simple as it sounds. Am I more attracted to a lesbian and gay kind of power dynamic within the relationship, a same gender one...based on "equality?" Or am I more attracted to vaginas as opposed to penises? Am I more attracted to the heterosexual privilege of not being scorned or shit on wherever I go? What are all these different things that make up sexual orientation? The one I'm focusing on right now is this power dynamic, which I think is real interesting.

ATM: Can you talk a little bit about that?

KB: There is a power struggle. And that can be exciting, and that can be fuh. I think it's the basis of S and M. But the difference is, with an S and M relationship, it's usually consensual, and with a heterosexual relationship, it's usually assumed. There is a power struggle that isn't discussed. And we see it in ads,



we see it in body language of ads, we see it in sitcoms, we see it in movies, we read about it in newspapers—we're constantly barraged with this thing... All of the feminist theory that has come out has well-documented this type of heterosexual power dynamic. What isn't documented so well is

belonging. We want to belong to a certain group. We want to feel like we belong. We want to belong to a family; we want to belong to an identifiable part of the culture. And when you look at the word belong, it's really a violent word. I wonder where we got this thing of wanting to belong. But that's kind

happen as early as [this] fall. I'm still doing tons of research on it. I just bought this really great book called *The Wrong Way Home* [written] by [a] professor in the East Bay [who's] a psychiatrist. It's all about patterns of cult behavior in American culture. And it's interesting...

I think the bottom line [is that if] you take away somebody's everything, they at least know if they are a man or a woman. What if you take that away? And my favorite bone to chew on is...this talk about sexism and oppression, and I think that nothing is more real than that...experience. But I think that trying to get an equality of the genders is laughable, because it just reinforces the very mechanism that's holding sexism in place—a bipolar gender system. If you were to work to deconstruct a bipolar gender system, there couldn't be sexism. It's not going to be deconstructed overnight because we've got tens of thousands of years of holding it in place. But I like to think that what my lifetime here could be [is] a tickle in that direction.

ATM: *Let's talk a bit about another issue that I think is germane to bisexuals: this sense of isolation. You bring it up in your play in a variety of ways. What does that do to a person who refuses to be an 'either/or'? How has that affected you and how has that affected your vision of society?*

KB: It gave me a profound sense of aloneness and madness. "Am I crazy?" And [then came] the great Zen breakthrough of, "Yes I am," and "Yes I am alone, and therefore I'm not." "It was kind of like, "First there is a mountain, then there is no mountain, then there is."

ATM: *Donovan's song (ca. 1967)...*

KB: That's the process of learning Zen. The young student says, "There's a mountain there." And the teacher says, "Is there?" And the student says, "There's no mountain there." And the teacher says, "There isn't?" And the student says, "There's a mountain there." And the teacher says,

continued next page...



the lesbian and gay power dynamic which attempts to break away from this power over things; and my god, we're two women or we're two men, who's on top?... I don't know.

ATM: *There's been a certain amount written about gay male couples moving into the suburbs and having the white picket fence, and certainly lesbian couples also going to the suburbs and taking on those kinds of external trappings. And I think that a lot of people are keeping their fingers crossed that these relationships are becoming just like heterosexual relationships in their internal dynamic.*

KB: [Laughing] "June, I'm home!" "Ward, I want you talk to the Beav," [if] that's it, I don't know. It would be interesting to find out. This is one area I'm fascinated with right now...

ATM: *I'm actually very interested in how this is affecting your work and also your whole sensibility.*

KB: I think that there's some kind of connection with this power "overdynamic" to the concept of

of a side street that I haven't traveled all the way down yet....

That's what my next piece is about. It's about the concept of gender—belonging to a gender—what's the deal? I don't know. I'm interested in this man/woman thing, this dichotomy thing, and I [think] that power underlies gender. The only reason gender is really kept in place—because it has no purpose in the world that I can see—[is] to provide a convenient 'other' for half the population to oppress; whichever half happens to be doing the oppressing. On this planet, it happens that it gets to be the male half that's been oppressing the female half. But what's been holding the power thing in place is this need to belong. Now, I don't know...it gets played out in so many different ways. And that's what my next piece is going to be exploring: people who belong.

ATM: *Have you presented any showings of your work in progress?*

KB: No. It'll probably workshop within the next year, but I don't know when. If it happens like *Hidden: A Gender*, it could

"That's right!" It's kind of like that...am I alone? You're not a man? No. You're not a woman? No, you're right. O.K., so? And then all of a sudden, it doesn't matter as much, and there's this whole inner strength that opens up, and much more of a sense of humor that opens up that was not available before. And I have much less of a sense of humor about the topic of belonging because I haven't really come to a place on that one yet...the way I have in dealing with gender. But I want to, and I want to use my not belonging to a gender as a takeoff point to that.

I think isolation is a function of the need to belong. I think there's us and them, but as long as it's against, it's weird, and I think maybe even ultimately it's not even and them, it's just us. I'm big into paradoxes.

ATM: *The title for the play is a wicked play on words, wicked in the sense of powerful, and I'm curious to know what it means to you.*

KB: The [title] "*Hidden: A Gender?*" Oh, God, I could get really profound, but what happened was [that] I was in an academic group of women and had done a couple of monologues at a conference—and that's all they were: monologues from pieces I'd done before. One's a man, one is a drag queen, and one is a woman, and [I] kind of tied it all up...and they said, "Wow, is this the beginning of a new piece?" And I said, "Piece?" I thought about it for a day. [Back] then the big buzzword was "agenda," you know, does this person have a hidden agenda, and I said, "Well now, I don't have a hidden agenda. I have a hidden agender, ha ha ha," and they said, "Whoa, very profound," but it was nothing more profound than a play on words, a horrible pun. The profundity comes through, I guess, but that was not intentional.

ATM: *One of the profundities of it is the implication of other genders, something other than male/female Western dichotomy. That's an idea suggested by some authors such*

as Ursula LeGuin in, for example, The Left Hand of Darkness.

KB: It hasn't come to this culture yet, but there are plenty of other cultures with lots more genders than two right now, and we're so fucking parochial, we really don't look beyond our own culture. We could probably learn a lot. I learned to look at other cultures because I was desperately trying to find a culture that supported my view, and I found so many....

ATM: *What culture or cultures are you thinking of?*

KB: A...tribe like in the film, *The Gods Must Be Crazy*. They assign gender at birth according to tribal needs twelve years from the child's birth. They look around, and because there are so few people and so few resources, everything has to be economically planned, and the gender roles are the most rigid of almost any culture. Once you're a man, that's it, you do man things. If you're a woman, you do woman things. But they look around, and they [say], "In twelve years that hunter's going to be dead, this child is a boy." It has nothing to do with genitals. Nothing. So you've got all these—to our western eyes—female fathers and male daughters running around which is kind of interesting, but to them it's just men and women, and genitals are totally secondary to any other consideration.

There's a culture in the south Pacific that has six genders. And those genders are based on sexual orientation as well as [on] identity and roles and there are different permutations of those. In Bali, hermaphrodites are acknowledged as a third gender [whereas] in our western culture, our doctors have taken it upon themselves to "cure" hermaphrodites at birth with surgery. We say, "Good evening ladies and gentlemen," But in Bali they say, "Good evening ladies and gentlemen, and hermaphrodites," and it's not a joke. There would be hermaphrodites who would be offended if they didn't say "and hermaphrodites."

ATM: *In the play I really*

liked the way you dealt with the sexism of [the character] Dr. Razor. Can you talk about that a little bit?

KB: Dr. Razor is the real name of the doctor that [first] turned me down for surgery and his partner's name was really Dr. Wiener. The spelling was different, but they were pronounced...Razor and Wiener, and it was just too good...

ATM: *to pass up, huh?*

KB: I had gone in there, [after having] been counseled by my therapist, and by other transsexuals to just say "Yes sir, yes sir, thank you sir." [But] I just figured, I'd lied all my life, I'm not going to be begin to lie again about this stuff, so [when he said] "What are your plans after surgery?" I said, "To get a good job in the theater, blah blah blah....," and he said, "Well, what about romantically?" And I [answered], "Well, I'm a lesbian, and so I'll be finding a female lover," and he said, "What?!" I said, "I'm a lesbian." [Then] he said, "You're a man. How can you be a lesbian?" And I said, "I'm not a man, I'm a woman—a lesbian." He said, "I think you need some more therapy. You come back and see me afterwards." And I said, "I don't think I'll ever come back and see you," and I left. This happened with two other doctors as well and ever since beginning life as a woman, I've been much more aware of sexism from the object point of view. I'm watching movies now from this angle, movies that I thought were great, you know, "Wow...let's rent *M*A*S*H*," wow, love that movie!" And I watched it and went, "Hello? This is horrible!" But I thought, the classics are fine, and rented the Marx Brothers, and [then said], "Oh, not Just horrible." I was originally going to do the the Razor and Wiener scene—because this was going to be a one-woman show—as Punch and Judy puppets. But Punch and Judy doesn't mean anything to this culture, so I figured, who are the modern equivalents of Punch and Judy? I figured it was the Marx Brothers, and that's how [the surgery scene in the play] came [about].

ATM: Razor and Wiener ridiculed your desire to give up the privileges of manhood. Their jokes were particularly awful.

KB: The jokes in that scene were actually jokes that [were] told to me at work.

ATM: Like the joke about the fish? (The essence of the joke is that Dr. Razor tells Dr. Wiener to run off to the fish market to pick the right fish to sew into the new vagina of character Herman Amberstone. This is so they could justify charging so much money for the operation.)

KB: The joke about the fish was told to me at work [as was] the other joke [in the play about] removing half the brain. I really had to say, "I would be very glad to hear some transsexual humor, but you're telling me misogyn[istic] humor. This is not funny, it has nothing to do with transsexuals; you're just telling me you hate women. Now, come up with a good transsexual joke, and I'll laugh." ...That [fish] scene has sparked more controversy...; someone will [ask], "Why do you put it in there?" Well, because that was what was told to me, and I didn't think it was funny at the time either. I think that you have to look at who's telling the joke: this horrible Dr. Razor.

ATM: To me the message was very clear: the medical establishment has a very long way to go...

The word "transsexual..."

KB: [laughing] The word "bisexual..."

ATM: Thank you! [The word transsexual] has a lot of different meanings to people. How do you deal with this word?

KB: If people want to call me a transsexual, they can. If people want to call me a castrated man, they can. If they want to call me George, they can. It doesn't really matter. I think 'transsexual' is a silly word, because even transsexuals disagree on what a transsexual is. I'm having the most fun going around asking transsexuals, "What is a transsexual?" No one knows!

ATM: The bisexual community has similar issues. It has taken on this incredibly broad definition to be inclusive and to give people the most possible room to explore who they are—permission to do anything they want. Come play, or come visit, or join us, or not. It's not a sense of belonging perhaps so much as a sense of, "It's o.k., you're o.k.," in order to avoid that trap.

KB: I think that it's sadly inevitable that, as soon as we call ourselves a group, we're going to have to define ourselves by excluding people. And transsexuals exclude transvestites, and transvestites exclude drag queens, and drag queens exclude she-males, and you know it goes on and on and on, and I wonder why? I would call them all transsexuals. And then the she-males exclude transgenders, and the transgenders....It's like everybody has to have their little niche, everybody has to—what?—belong! I think that's very silly. So I think ['transsexual'] is an inaccurate word, it's a very silly word, because part of the process of deconstructing gender is to acknowledge it is a construct. The way to do that is to stop interchanging gender and sex. Sex means sex; the sex act: fucking, making love, or whatever kind of physical display of romantic behavior [we engage in]—we call that sex. Everything else is gender. And not a kind of gender, not a genital gender, physiological gender, socialized gender...

No one can say what the bottom line definition of gender [is] other than it's a class, it's a way of dividing, it's quite a divisive social construct which heretofore has not been examined as a social construct [until] the ethnomethodologists came on the scene. They are really doing...ground-breaking work in deconstructing this.

ATM: Who are you referring to, specifically?

KB: Kestner and McCanna have THE book, as far as I'm concerned, on gender, and it's called *Gender: an Ethnomethodological Approach*, University of Chicago Press. Modern Times

[Bookstore] has it. It totally opened my eyes. Another very interesting approach to gender is a book called *In Search of Eve* by Ann Bolan. It's the only anthropological treatise on gender. She takes it from the point of view of an anthropologist, which is very different than a sociologist. She sees it as a process, as a rite of passage.

...the theory about the rite of passage is that there is a perceived need to change, a withdrawal from the community into a cocoon-like state, the change and then the re-entering into society...

ATM: Where does that connect with gender...

KB: ...or transgender. There's a perceived need to change. "I am not happy with the gender I am, therefore, I will withdraw from this society, because society won't want to watch me going through this." So I just withdraw, withdraw, withdraw, and appear like a butterfly a year later. I think there [is a] danger in that withdrawal period which she doesn't go into. See, then there's the whole subject of separatism, and I'm not just talking about lesbian-feminist separatism. It's just like any group that says, "We need to be separate." I think maybe there's a time for that, but if the end goal of that separatism is not an eventual inclusion with the rest of the world, then it becomes a cult, and very dangerous.

ATM: Have you had relationships with other transsexual or transgender people?

KB: Yeah, and it's real confusing. I was in one situation where I was very attracted to [a] transsexual and she was attracted to me. And [then] I thought, "What the fuck am I?" As much as [I knew] intellectually that there's a difference between gender identity and sexual orientation, all of a sudden I was faced with this kind of mirror of a mirror...We never really did anything, but the attraction was there. I know quite a few transsexuals in relationships with other transsexuals. That's not uncommon at all. It probably merits its

continued on page 27

Gender & Sexuality

by Chris Beatty

Gender and sexuality are often confused with one another. Let's face it; ya wanna fuck who ya wanna fuck, and it doesn't matter whether you're a man, a woman, or if your gender identity falls somewhere in between. To wit, neither the gender identity nor the anatomical sex of an individual is a reliable indicator of whom you might find her or him in bed with. I suppose that, with all of the misconceptions about these two topics, they do deserve discussion side by side. Besides, as a transsexual, gender is one of my favorite subjects.

Unfortunately, a lot of myths persist both about gender and sexuality. Atypical behavior is often viewed with suspicion, intolerance and the notion that something must be wrong. The media rarely offer us positive images of either minority. We're the favorite targets of comedians who are not sophisticated or intelligent enough to invent non-prejudicial jokes, or who are cheap enough to pander to the lowest common denominator—fear. We live in a society that is not interested in broadening its knowledge of those different from the norm.

In place of knowledge, all kinds of pejorative, crackpot theories can be formed, both by the lay public and by psychology and sociology professionals who should know better. Why haven't we seen studies and theories of why heterosexuality exists? Why was homosexuality classified as a mental illness until 1972? Why was a lame form of prejudice continued by defining a "condition" called Ego-Dystonic Homosexuality ("Please, God, don't let me be a faggot!") until only four years ago? To recognize the idiocy of such a diagnosis, imagine some yuppie stockbroker-type agonizing over being heterosexual and scheduling appointments with his shrink to become gay.

Whoa! Calm down,

Christine. Take a couple of deep breaths, girl. Wipe the froth from your mouth and let's get to work. After all, *ignorance* is the problem, not other people. Getting angry may be one form of personal therapy, but education is the answer. If some people refuse to become informed, that's on them.

Well, just what is gender? Well, before I tell you that, I have to warn you that it is impossible to discuss gender without getting into stereotypes. It has been so socialized into us that we just don't have the language to avoid sexist, stereotyped concepts.

What is a man and what is a woman? What is male, female, masculine, or feminine? Wait! Don't answer too quickly! Chances are I will be able to point out a "male" or a "female" who completely defies your definition. If we talk about generalities, averages and "normal," then we're dehumanizing those who don't fit into our neat cardboard cutouts of what men and women are.

Before we discuss gender, let's talk about SEX. Not even this concept can be perfectly nailed down. Sexology studies related to transsexualism have separated sex classifications into seven (count 'em) definitions. Each human being has their own genetic, anatomical, hormonal, psychological, social, legal, and historical sex. And the degree to which these indicators define a person's sex is not carved in stone. For instance, chromosomal abnormalities may render one's genetic sex in disagreement with the other categories.

There are other complications in classifying sex, some of which apply to me. As a male-to-female transsexual, my chromosomes are male as is my historical (born) sex. Yet, I am hormonally female, thanks to the estrogens I take daily. My primary anatomical sex characteristics are still male, since I cannot yet afford the

surgery (\$8,000 - \$18,000) to "tuck and roll" my penis, but I have the secondary sex characteristics of a woman: breasts, soft skin, smooth musculature, and less body hair. Socially, I am female; I live as a woman full time and most people relate to me as a woman. I will become legally female after I have had the sex change surgery. And psychologically, I *had* to think of myself as female to make this painful, expensive, difficult transition.

So, what do I qualify as? Am I still a man because my original genitals are still intact—though atrophied from the hormones—as I write this? It all depends on point of view, which brings us back to the question of gender.

Gender is psychological sex. It is only one possible sex classification. My gender identity is the degree to which I view myself as female or male. If my identity is too much in conflict with the body I was born with, then it is a cross-gender identity (also known as gender dysphoria).

Oops! I almost allowed a lie to slip by, a stereotype to be perpetuated. I should have said "the degree to which I view myself as **MY CONCEPT OF FEMALE OR MALE.**" I recognize the fallacy of gender stereotypes, their inapplicability to individuals, and the dehumanizing way they attempt to shove fragile human beings into rigid, tight little boxes. Yet my social programming is too strong for me to fight; I see my personal traits as being mostly what I conceive to be female. Even if I could live with a male gender identity, I doubt that society would stand for me running around in dresses. It is so much easier to give up and play their game and just be a woman so I can be myself.

I can't impress enough that "male" and "female" are more stereotypes than single word descriptions of one's anatomical sex. They imply much of what we expect in terms of behavior, sensibilities, reactions and appearance. Perhaps someday we will reject these outmoded, oppressive views of gender and maybe people won't need to

change their sex to feel comfortable with themselves. Maybe people will be able to quit beating themselves for not measuring up to cultural ideals. There may always be cross-gendered people anyway, but hopefully, as society becomes more open-minded, it will be less distressing. This brings us to the subject of cross-gender behavior.

There are TVs (transvestites), TGs (transgenderists), and TSs (transsexuals). According to the latest studies on the subject of cross-gender psychology, these all represent various stages along a spectrum of behavior. To make this discussion easier, and also because the clear majority of such people are/were men [sic], I will confine this discussion to "males."

Male transvestites enjoy putting on women's clothes. Early on in their cross-dressing career, it is mostly a sexual thrill, a fetish. Yet, many of these men reach a point where just "becoming" female for a period of time is a reward in itself. Sexual activity seldom plays a major role at this stage. Many theories abound as to the reasons for this behavior, but there is no consensus. Contrary to popular belief, very few TV's are gay. Most are heterosexual men who are often married. The important thing is that such cross-dressing is not harmful or sick. It is a pleasurable, fulfilling part of the TV's life and should not be taken from him. Gender play is a lot of fun, and helping transform a man into his female self can be enjoyable. Once preconceived notions about "normality" have been let go, this may be a real playground in the lives of people who can deal with it. More power to them.

Male transgenderists have such a strong female identity that they live in the female role full time. Quite often they take hormones, have electrolysis to remove unwanted facial and body hair, and even get plastic surgery. TGs, however, do not get sex change surgery. Their desire for it is either minimal or they have an aversion to the idea. Included in this category are some of the so-

continued on page 29

Bornstein...from page 25

own study. Someone who's in one of those relationships could probably write a fascinating book, because then you've got two male-to-females in a relationship with each other, or a male-to-female in a relationship with a female-to-male. I know two lesbians who are now going through the change and about to become two men, who are staying in the relationship with each other. So, it's like, "Wow..."

What has interested me are the big publicized transsexual cases, like Jan Morris, or Renee Richards, who went from being heterosexual men to being heterosexual women. That I could never understand. I said, "whoa, that doesn't compute. How does that work?" It wasn't that they were bisexual before, they were heterosexual and now they're [still] heterosexual. I couldn't understand it. I read both their books several times trying to figure this out. Only in the last month have I come up with this idea that an overriding factor for each of them probably was the idea [that] the heterosexual dynamic is familiar, friendly, and somehow nurturing to them, whether they're playing the man or the woman in that dynamic. The dynamic is comfortable and attractive.

I'm also examining my own tendency to the privileges of being gendered. I just assume that most people can say, "that's a transsexual" when they look at me. That's

getting no longer to be the case, especially in mainstream culture. If I wear earrings and my hair long, and stuff like that, well, they don't know. That surprises me. But then all of a sudden I have the privileges of having a gender again. I look at that, and I say, "whoa, I'm heavy into this privilege here." That's a big privilege, because once people don't think you have a gender, or think you're fucking with gender, then you can be spit on. I would imagine a tie-in here, in terms of [being] bisexual, if you're not out as bi, but claim to the heterosexual privilege, or [if you're a] passing gay man who clings to a heterosexual male privilege. There's a privilege to being gendered, there's a privilege to being male, there's a privilege to being heterosexual, and the need for that.

So concluded a wonderful interview. Kate Bornstein is emerging as a spokesperson from a world heretofore lost between the front and back of a dollar bill, between black and white, between male and female.

Kate is a paradox. First there is a gender, then there is no gender, then there is—to paraphrase that Donovan song in yet another way. There is nothing but the "hobgoblin of little minds" that says she has to be either this or that. There is no law of nature that says that bisexuals have to be one way or the other, either. In fact, there is plenty of evidence to the contrary.



Who's On Top?

by Teresa Ann Pearcey

I'm dreading writing this article but I've procrastinated about as long as the editor will tolerate. This wasn't an assignment—it was my idea. Yet here I sit full of stomach acid trying to comprehend how writing about sexual roles and expectations and identities could be so terribly difficult for me—a woman who has experience hosting television shows and being a public speaker about sex, as well as other topics. Maybe this is still too controversial an aspect of sex. "Who's On Top?" I ask. I don't think it's a particularly important topic, yet there goes that stomach acid again. I'm not entirely sure if this is just about sex either. I think my poor stomach is telling me things like dignity, individuality and freedom are at stake, too.

My sex life began with heterosexual experiences. The first 2 men I had sex with made all the first moves and "took" me to bed. That seemed natural enough to me since they had prior sexual experience and I was still a novice. But by the third male lover, I pretty well thought I knew how things went and so I decided to initiate. We were sitting in a movie theatre and my hands wandered under his shirt and under his belt. He didn't complain and on our way back to my place he pulled the car to the side of the road. Amidst all the kissing and groping he asked me a question which has burned into my memory for a lifetime: "Do you do 'this' with everyone?" I just sat there. What was I to say? Yes? No? Sometimes? What was the truth? What was the "right" answer? Why was he asking me this in the first place? That was thirteen years ago. I'm not sure what I said but I don't think I said much of anything. Maybe I stuttered a muted and obligatory "no." We saw each other a couple more times, but only for sex. I decided I

would never initiate sex for the first time with a man again. I decided men treated me better when I pretended to be inexperienced and I also discovered from subsequent encounters that "letting them do everything but" was a sure way to get a second, third, fourth...however long I could hold out date. And they were "real" dates. You know: flowers, dinners, movies. No more drives to some deserted country road for a "quickie" and a quick trip home afterwards. Yes, and men were opening doors and calling me a lady. I had taken my assigned place as a female in this society and was reaping the rewards. I'm quite certain all that respect churned some stomach acid, too.

Sometimes I wasn't very good at keeping my sexual self under lock and key. Once I let "him" make all the first moves for several dates and when I finally "gave in," I took over. There I was on top enjoying myself when I noticed an uneasy look on my partner's face. He never said anything and neither did I. The evening seemed to end on a pleasurable note but the next time I saw him he wouldn't speak to me. Lesson number two: "nice girls only enjoy what's done to them." Add a little more stomach acid.

Well, these were painful experiences for me so I learned relatively quickly how men liked me best as a sexual partner: reluctant, ignorant and when I finally "gave in," helpless. I can't say sex was very satisfying at this point, but at least I was being "courted like a lady;" and they not only were still speaking to me but often professing their undying love for me.

The first time I had sex with a woman it was pretty much like the first time with a man. I let her take the lead since it was my first time. The only difference was that I didn't seem to need any lessons. My first boyfriend had given me

explicit instructions on how to please a man sexually as I fumbled around and felt foolish. My first female lover's instructions never went beyond suggesting a '69'. After that, I just did what came naturally and she was oh so happy I did. Wish I could say the same for her technique.

The second time I had sex with a woman was about 5 years later. She said she had been a lesbian for 10 years. I told her I was bisexual but my only experience with a woman was several years ago when I was drunk. When we went to bed with each other I thought she would have a lot to teach me but, alas, her years of experience were apparently no match for what came naturally to me. "Are you sure this is only your second time?!" she gasped. I really liked her and as was my way in those days, I blamed my lack of sexual satisfaction on myself ("I must not be relaxed enough," I'd think). She did not want to see me though. I never got a straight (no pun intended) answer but was left with the distinct feeling that I had transgressed by not taking my proper role. She wore the pants. She had been a lesbian for 10 years. I was a bisexual with almost no experience and I wore make-up and high heels for god's sake! When we went places together I often felt this push/pull sensation like I was just being myself and she wanted me to take her lead. I liked her enough to consider playing femme to her butch and even argued to myself that it only made sense given the difference in the way we dressed. But then I'd think to myself, "No way! I've been playing this sickening game with men for years. I'll be damned if I'm going to do it with womyn too." That's how I felt about it then. That's how I feel about it today. The difference today is that I'm not willing to play femme for men either. Although today I know

what I want and what I don't want when it comes to sex and relationships, I don't always feel comfortable expressing those desires to others. I also don't feel comfortable with many of the assumptions most people seem to make about me based upon my appearance. My upset stomach has sent me searching for information. I decided to interview four people who were generous and brave enough to share their intimate feelings and experiences:

The first person I interviewed was a man named Ari. Ari was born to working class parents and works in the financial district. Ari's first homosexual experience happened when he was 8 or 9 years old. His mother brutally punished him for it. He told me the boys beat him up a lot in school so he started spending most of his time with girls. Ari's first adult male lover defended him physically from a group of males prior to their becoming sexually involved. Today, Ari says he likes relating sexually to both men and womyn equally, although he has had more heterosexual experiences. Ari said "Who's On Top?" makes him think of Abbott and Costello ("Who's on first?"). He said "It's just silly to keep track and in some cases it's difficult." Ari told me "I like being on the bottom. It's more comfortable." He clarified that he was referring to sex. When it comes to decision-making he definitely takes the lead, at least some of the time. I asked Ari if he found a difference in the way he relates to men and womyn. He said his last boyfriend was more aggressive than he was, and womyn usually ask him to bed first. He feels that he is starting to become "more flexible" and "evolving into this active bottom in both male and female relationships." He also believes that the "person in the receptive position can be totally in charge" and laughed at the irony of his statement. Ari added: "It's not a power issue for me. It's more a question of what it takes to merge...to make an agreement to

continued next page...

Sex & Gender...from page 27

called drag queens, about whom little is known because not much research has been done with them. Drag queen is a very loose, catch-all term that is almost meaningless when you try to decide how to label people. In fact, the hardest problem in the study of transgender behavior is deciding *how* to classify its various manifestations. Unfortunately, most labels greatly oversimplify and generalize behavior especially in these cases.

Finally, male-to-female transsexuals want to become as female as possible, including getting sex-change surgery. This is the final step in the range of cross-gender phenomena. Many TSs have spent time as TVs and/or TGs first, progressing to this point over the years. To prevent a panic among the significant others of TVs, I should stress that it is very rare for a TV to want to become a TG or TS, or to complete sex change surgery. Nobody has a really workable theory as to how people get this way. I have written over 100,000 words in trying to figure myself out. I didn't learn why I want to be a woman, but I did gain acceptance of it and greatly improved my writing skills.

Now, how does gender tie in with sexual orientation? If you consider how many ways there are to classify a person's sex, then you can see how much of a problem it can be to label sexuality. Though I still have a cock, I consider myself a lesbian. (Well...there's a few guys I'll romp with now and

then.) So I guess according to my genitals, chromosomes, history, and legal status, I'm mostly heterosexual. But I'm a lesbian in all other ways. In terms of labels, I'm in limbo until I get my surgery.

It is important to keep in mind that we're talking point-of-view here. I'm a classification nightmare for now because of the conflicting designations. Fortunately, a lot of this stuff can be changed or doesn't matter.

My legal sex will change with my surgery. My history is unimportant to me because I don't live in the past. (Should L.A.'s baseball team still be called the Brooklyn Dodgers?) And regarding genetic sex, I have never been attracted to anyone because of their chromosomes (though I might like how they look in tight genes). So why should it matter? If someone needs a chromosome test to go to bed with me, they are not the kind of person I'd want to fuck anyway.

I guess we have only two *real* problems here: stereotypes and labels. Human beings are not boxes or cardboard cutouts, nor are we made to be shoved into them. People are the way they are, and it's wrong that others should try to make them feel bad for being the way they are. It would be a much nicer world if we could just be ourselves without unsolicited commentary. As far as labels go, I don't care for them, thank you. Because unless I choose to announce my orientation to the world, it's none of their fucking business. Unless they want to go to bed with me, that is.



THE SEXUALITY
LIBRARY-GOOD
VIBRATIONS

The Good Vibrations catalog of sex toys and books about sex is friendly, feminist and fun. \$2.

The Sexuality Library Catalog offers over 200 books and videos, from enlightening advice to electrifying erotica. \$2.

**Or \$3.00 for both to:
Open Enterprises
1210 Valencia St. #B1
San Francisco, CA 94110**

set aside the boundaries temporarily and experience each other...coming together."

I interviewed a woman named Toni Klien, 34 years of age and a veterinary technician. Toni said she knew she was lesbian at age 9 and came out at age 12. She feels she was in denial about her bisexuality and thought "you're either straight or gay." She was also afraid she "wouldn't be accepted by [her] lesbian peers." "I've found over the years telling people I'm bisexual...men seem to accept it more than womyn and that goes for straight or gay men," Toni added. To Toni, being bisexual means "exploring having sex with men and being attracted to them also, I guess. I'm kinda confused. Since I haven't been with a man for 10 years I want to experience it to see if that's what I really want." Toni has started coming out as bisexual this year. She has been going through quite a few changes since coming out. Toni has been dressing in a traditionally masculine way since she was 14 or 15. She also adopted stereotypically masculine mannerisms. "Even at 16, people were calling me 'dyke'—just people in the streets so it was pretty obvious to me that I had been successful in appearing butch." She continued: "That's something I want...to look more feminine. I want to grow my hair long...I think if I had long hair now I wouldn't be called butch or dyke...I'm tired of the role. Not that I'm ashamed of being lesbian or even butch. I just want to be a woman without putting a role on that...I've already just in the past few months—dressing in tights—gotten comments from butch womyn: 'Oh are you going femme?' Toni finds it frightening that womyn may make the first move if she is dressed femme. "I feel a little uncomfortable with it...think I should go slow with it." She used to judge womyn by the way they dressed: "Oh she's butch and she's femme." To her it meant who was aggressive, passive or in control. "I always thought I would make all the decisions like a man would...yet [it] seems I couldn't

make decisions. The other woman made more decisions...but that was kinda the fantasy that went along with the role." Toni told me she is usually more passive when she relates to men sexually but more sexually aggressive with womyn. "I thought I liked it because it was all I knew with womyn. It's scary for me to think of being in a relationship with a woman that would be more equal but that's something I want to experience...I'm tired of playing the role of the butch/femme...I want it to be more equal. I want somebody to make the first move on me and see what that feels like—from a woman." She also told me she is afraid of losing control, being vulnerable and losing her identity as butch. She feels very embarrassed when some acquaintances see her dressed differently and feels that they even talk to her differently. I asked her why she would put herself through these painful feelings and she replied: "I've really denied myself my feminine side. I think I've gone so far as to not only thinking I was in a role but in some fantasy, feeling that...almost that I was a man. I think by having the role of the butch, for me anyway, that I have gone along with stereotypes of womyn and derogatory statements towards womyn....Ten years ago if somebody called me a sexist or a misogynist, I took it as a compliment...I felt proud to be that." Toni hopes that by sharing her story she can help someone else "who wants to get out of that role and maybe doesn't know they've taken it that far."

My next interviewee was Brad Villers. He works in management and calls himself gay although he said he wasn't sure if he fit into any category. He isn't turned on to having sex with womyn although he loves sex with men. However, he does enjoy touching and kissing womyn. "I think womyn are very sexy...I think men are sexy too." Brad loves romance and foreplay. He takes the lead in bed with his male lovers but he wouldn't call himself butch, aggressive or a "top." "I'm whatever happens." He is from

Ohio and doesn't feel there is such a focus on "top" and "bottom" status there as he feels there is in San Francisco. Brad likes men and womyn who have both "masculine and feminine" qualities. "I don't mind doing dishes and scrubbing floors but I can build a deck, too," he quipped. Brad's ideal is to have a womyn in his life that he can love, sleep with, hold, kiss and share intimacy and a family with. He would, however, reserve the sex for a male lover, who would be a "part of my wife's life and our children's." He had a similar lifestyle when he lived with a male lover and his wife and their two children a few years ago. Brad ended our interview by saying: "I really, really feel that it's a shame that it's not OK for people to be with who they want to. Why should it be considered a cop-out if you are gay to be with a woman?"

Finally, I interviewed Veronia who asked to be referred to as a sex worker. She started off by saying, "I hate this top/bottom thing. Frankly I thought the whole reason for the gay/lesbian liberation movement was freedom of sexual expression and sexual identity. Yet I'm a bisexual who dresses femme and often takes the lead in bed. I feel like I'm politically incorrect in most people's eyes." She went on to say: "I think the top/bottom idea started with straights. The man is supposed to be on top, of course. What I see is a lot of men who must be frustrated with this role whether they would admit it or not because they want me to be on top and be the aggressor. I'm quite sure they wouldn't want to do it with their wives or girlfriends because it would upset their advantage. They say she is too passive, would never be interested, blah, blah. But I think they are afraid of doing it with someone they know and have power over...They are paying for it and that helps them feel like they are still really in control." Veronia told me she isn't into S/M and her clients aren't asking for that. She feels that "it is just stereotyped

continued on page 33

Mother Earth/Father Society

No Wonder I Don't Know Who I Am

by Neil MacLean

Perhaps it is only my defect, but I always want to get involved in the intense scenes of couples. If it is a fight, I want to break it up and to see that the antagonists get what they want without punishing each other. If it is love, I want to surround the players with my arms and swim in the atmosphere of their gaze. Most often, I merely witness the scene at a distance, hoping my intentions will add to the relationship. You may have seen a sticker on my bumper that reads, "I brake for displays of passion."

When it comes to witnessing the intense displays of our social and spiritual world, I sometimes brake for years. Our culture observes a religion that opposes male and female energies. One gender plays the cosmic super hero while the other plays a deceptive creature undeserving of freedom. This is true of the dominant "ad" culture and of our counter-cultural enclaves. Each has accepted the same province for each of the genders, i.e., women inherit nature and men govern society.

In the dominant world this means women supposedly lack the abilities to survive in our 'complicated' society. Our social economy requires men to "take care of" women. This care-taking is at best a euphemism. It means preventing other men from violating "my women" in order to preserve her for "my violation."

In the counter-culture, the cosmic province division remains abusive. "Enlightened" counter-cultural men carry the onus for ecocide, genocide, and misogyny. Men are considered responsible for all this violence because it occurs in their 'cosmic province,' the realm of social power. Father Society's distance from nature

supposedly consigns men to ruthless violence without end. This sets up enlightened women to romanticize women-only society as if all violence were caused by men.

Meanwhile we all avoid the social power women have and the natural power men have. Looking into these taboo realms may do more to free us than paying tribute to the dominant religion with its gender war with opposing provinces. In the alchemy of bisexuality, I attempt to balance these worlds.

EXPERIMENTS OF AN AL-CHEMIST AS A YOUNG MAN

My concern reaches back to witnessing my father brutally hurting my mother. My mother, hoping that my 'innocence' would protect her, brought these displays into my childhood bedroom. My ability to discern threats, my sensitivity to the play of power and to the thoroughness of women's subjugation has grown much since those infantile beginnings. Throughout my twenties, I identified with my mother. As a political activist, I paid dues to organizations with ornate subtitles like "Anarcho Feminist," and "Revolutionary Socialist Feminist."

The widespread violence against women and the media sensualized celebration of this violence have repeatedly shamed me. Unable to prevent its perpetration, unable to lead by virtue of my 'tainted' male nature, unable to trust my impulses, I have deferred innumerable times to what I hoped would be more fair and co-equal leadership.

Gender balancing has sent me searching for oddly weighted substances in the alchemical jungle of modern society. I have participated in consensus-based direct action groups. I have kissed in Feary Circles, drunk the brew in witches' goddess-centered

covens and played like Pan in the baths. In each instance I sought to avoid contexts where women would be subjugated. I have mated with strong women ten years my senior and have avoided "soft" women; freezing at the thought of their compliant behavior. I have been tied and spanked; I have been left; I have been led on leashes in public. I have not been able to escape the code of male supremacy.

GOLD?

Over the last few years I have been combining elements from the dark province of male nature. It began by bringing the most important male friends in my life together to honor my birth, and ritualize my male body. It began with the most excessive bisexual worship of my genitals I have yet imagined. It began by taking direct aim at my root-feeling of shame.

I have been assisted by the broader, more public, more diverse but still essential men's movement. (Especially the mytho-poetic men's movement of Robert Bly and James Hillman.) In this forum, I have found a context to hear myself in public; a context without the overwhelming shame I usually feel as a white man taking the stage from less privileged people. In these gatherings I have embraced a beauty very different than the personal, seemingly "possessible" beauty of a lover.

Of course I am critical of the men's movement. It emphasizes history which can deflect energy from present engagement. It seeks contact with realms of spirit, power and art which may serve as yet another excuse to avoid the material problems of this world.

Recent publicity focused on the men's movement has centered on Bly's best selling book, *Iron*

continued next page...

John. Yet the most important element this book unearths is missing from most of the public discussion. The discussion avoids challenging the province division of gender in our culture, the division that men are "of society" and women are "of nature." Bly's major contribution is that men in nature, in men's society and without reliance on women's blessing can experience gods. This challenges women's dominion over nature and men's dependence on women for blessing.

Nature holds cosmic power for men as well as women. There are as many earth fathers as there are earth mothers. Men who know this cannot be depended on to abuse, destroy or even be careless with nature. Once men recognize the power nature holds for them it becomes too precious to waste.

That is the direction of this men's movement I embrace. It explicitly challenges the sexual gender provinces of our cultures, both dominant and counter-; it speaks of male mothers, male soul, and nature.

THE OTHER SIDE OF THE PAIR

I would like to be able to write about women's social power. I would like to neatly contrast this with the story of male power in nature I just provided. This would be a neat bisexual package. But I cannot do it.

I can applaud what women are doing that gives me the most hope. That is to assert their sexual power. (IS SOCIAL POWER SEXY?) I can point out what hurts me in women's movements. Most critiques based on patriarchy do (THE MARRIAGE OF GUILT AND VIOLENCE, and THE DARKNESS INSIDE THE PURCHASE). I can offer reasons for male violence that demand different responses from us and from violent men. Much of male activity comes from men's obedience to the work system; an obedience rooted in guilt. Men's violence to women is also deeply linked to this obedience. Guilt meted out by the justice system and by schemas of moral rectitude only worsen the

violence. (SEIGE and PURIFY.) I fear this is one outcome of some patriarchal analyses. For this reason I urge a re-examination of the relationship between violence and obedience, especially regarding male renegades, and the theory of patriarchy.

IS SOCIAL POWER SEXY?

Social power has many forms. Imaging women presidents, judges, CEOs and generals clearly indicates some of the kinds of social power currently denied women. Yet I can imagine women in all these positions of power and still not powerful in any way meaningfully different than men are powerful. Leftist-inspired patriarchal critiques claim this is because these roles are defined by male institutions and social relations. The implication is that Jeanne Kirkpatrick, Maggie Thatcher and Dianne Feinstein have somehow slain their femininity to achieve their success. It couldn't be that women are also violent, mean, and capable of commanding genocide. Women's nature is different the claim goes.

Rather than appeal to this cosmic provincialism, I pursue explanation based in sex and power. I say the key issue is whether women can openly choose sexual partners, preferences, and circumstances. This social power over sexual action opens the Pandora's box in a way no other freedom can. It challenges the primary terror in men's hearts, the terror which makes us supplicant to private property and monotheism, the fear that we will not have women's attention unless we can require it, the fear that after all, the sex wasn't satisfying, the fear of complete emotional and spiritual isolation, granted that women are the sole source of these qualities for most men.

Without the freedom to make sexual choices, the other social achievements of women can be reduced to accessories that increase seductive power. This is why a sex-radical society is so important. The directness of sexual language, the open display of women's sexual satisfaction,

and choice transform the basic assumptions about whom society is serving and what purpose it has.

THE MARRIAGE OF GUILT AND VIOLENCE

In any discussion of sexual freedom, the violence that men perpetrate must be faced. Violence serves to eliminate choice. I witness this dynamic. But explanations based on saying that the violent nature of males is faithfully expressed by our society, fail in several ways. First, my feelings tell me that violence is not powerful. It is rooted in fear, inadequacy, displeasure, and it does not satisfy. If men were in power, they would not use violence. Rather, violence is an expression of desperation, fracturing, and powerlessness. It is an act of gripping onto what has gotten away. To call this power is spiritual arrogance.

Second, I am alienated and abused by our social situation continually. I feel out of place. The theoretical stand, that men are inherently violent; that patriarchy is the cause of ecocide, genocide, and misogyny, does not grant me natural power. Nor does it allow me to construct a way out of the dilemma of our society short of gay male separatism, transsexualism, or becoming a male mouse for strong women. None of these are adequate theoretically or practically. (In no way do I mean to imply that people who choose these paths do so out of these motives. I mean that if I choose them, these would be my motives.)

The theory of patriarchy does not account for a large part of my daily experience. I often feel overpowered by women. I walk down the street feeling completely inadequate most of the time. I see women I would like to relate to and am wholly inept, confused, and speechless. I am ashamed and small. I would do many things just to get contact, a smile, a word or two, a gesture of friendship. I would do almost anything to get sexual contact with many of the women I pass by on a given day.

It seems to me that the entire realm of choice I get to act in

(including the purchasing world of consumer choices) is characterized by my feeling of inadequacy. My choice is dominated by efforts to get contact from beautiful women. My great need is to reduce my feeling of inadequacy. This overrides most practical needs. The job I have; my car; my room; the stuff in my room; the books I read; the tapes I play—all of these choices are based on a secret formula I am working on to feel o.k. about myself as verified by receiving women's attention.

I am not alone in this. This comprises an enormous part of our culture. In fact, it is at the center of our culture's psychological power in the world. Our consumer products and the sense of self-worth they bestow are central to the grip that U.S. capital has on the world's imagination. They are equated with freedom, liberty and sexuality itself. The constant portrayal of gaining women's attention through acquiring these goods could not be more blatant. The powerlessness that heterosexual men feel in relation to this (the slovenly, anybody's slave false front hypocrisy) is a condition of supreme servitude.

THE DARKNESS INSIDE THE PURCHASE

The dark side of this male figure is filled by the sense of not having attention from women. The need that heterosexual men have to acquire this attention borders on psychotic. In terms of this essay, these men are excluded from nature and require women's blessing to re-enter it. They mostly feel comfortable receiving contact with women through ownership of blessed objects. These objects serve as icons at the temple of sexual security and nature called home. Women who assent to it perform as guardians to the gates of paradise and priestesses of commodity fetishism.

When I operate from a position of needing a woman's blessing, I hold myself fundamentally guilty. I don't trust myself. I desperately seek affirmation from women. I would do anything to

acquire it. In this frame of mind, a woman's blessing is received as grace, as a matter of consent, or as a result of her submission. These comprise a hierarchy of the states of psychosis in which guilty men receive these blessings. The highest blessing is unbidden sexual gratification. It moves me to what Catholics call a state of grace. It sets off a giddy gratitude. The second guilty mode of receiving female blessing is by way of consent. A negotiated agreement for pleasure in exchange for either great or small acts of sacrifice. These sacrifices range from buying dinner to getting married. But these bargains for blessings build resentment. The third guilty way for a man to get a woman's blessing is by the use of violence. It is the last resort when bargain-

ing and grace cannot be expected to succeed. It is violence driven by need for women's blessing and resentment at having connived and worked so much to receive a blessing which should be experienced as part of men's nature.

The power that women have over men is enormous. The humiliation of needing to be blessed and the inability to get it, drives the male violence that stems from tremendous wounding, ineffectiveness, and unexpressed grief. Women are not responsible for having created nor for healing this. But neither should they propagate a theology which vengefully claims it is male nature.

SIEGE

The normal pairing of the sexual dynamic I have just described...
continued next page...

Who's On Top?...from page 30

female behavior like they see on television...these men want to experience it." Veronia shared that she actually enjoys her work because it gives her an opportunity to express her sexually assertive nature to men and "be accepted."

"I wish people would stop trying to put labels on people. Life would be so much simpler and happier...but everytime you turn around someone's a top, a bottom, a femme, a butch, assertive or a bitch."

I'm afraid my stomach is still quite upset. Maybe this isn't a topic that will be easily put to rest. At least I know I'm not the only one who feels uneasy about roles and expectations. I intend to continue to give myself all the room for growth, exploration and change that I may desire, and I see myself becoming less and less frightened by the prejudices and opinions and expectations of others. Still, there is a longing deep inside of me to connect with both men and womyn who are not locked into stereotypes and rigid roles of anyone's making. And I also feel like smiling, knowing that in all likelihood I will continue to be a sexually assertive bisexual woman who enjoys pretty clothes

and makeup. Or if we must use labels: I'm a femme who spends at least 50% of her sex life on top. But wait. Am I still a femme on those days I wear no makeup and unisex clothes? And what about the 50% of the time I spend on the bottom?

I find the whole topic of masculinity and femininity or butch and femme frustrating. The described behavior and appearance obviously exists. But I don't buy that it is an "either/or" proposition. Nor do I think it is best for people to relate to themselves and others as only masculine or feminine/butch or femme. I feel like I am being literally cut in half when anyone—straight, gay, lesbian or bisexual—tries to relate to me as being femme or "too masculine for a woman." I also cringe when I hear parents talk about how their child is "all boy" or "all girl" because I know many studies have proven that these "harmless" attitudes can influence and shape a child's development so thoroughly that they will grow up believing they were "born that way." Masculine. Feminine. Butch. Femme. Top. Bottom. We need to find ways to describe behavior that doesn't lock individuals into that behavior as their identity.

scribed is dependent upon guilt: women unable to honestly express desires and men willing to go to any length to receive, acquire or steal women's dishonest statements of desire. It is a sad conjunction of dominated people in desperate affairs, but the sadness does not end in their pairing. The dynamic reflects cultural energies and define much of what is expressed and felt.

Guilt dictates privacy, isolation and ultimately, the fortress. My fear of showing how desperately I need women's blessing justifies my defenses, my privacy, my ego-mania—my fort. This is not an insignificant or untimely matter. The fortress mentality currently besieges our political world. We all feel guilty and lucky to escape conviction. We agree to construct walls against our own expression: males out of a fear of its inherent violence; females out of its lack of inherent worth. Afraid that our pretense will be discovered, we hire armies, consume endlessly, and pass laws to avoid honest contact. We withdraw from one another and hire police to care for our communities.

PURIFY

Christian heritage offers us strong models for cleansing ourselves. Once we are cleansed, once we have vanquished the sin and the shame, we think we will be able to trade in our VCR's for friends. When the fear of being outed as a women-lover is gone (a fear that men and women share), we hope to feel natural again, unashamed and unassuming. Our puritanical myth of rectification thrives. It images us in a nether world of righteous detachment that we believe is heaven while it turns the actual conditions of our lives into hell.

In pursuit of this cleansed world, we imprison more men than any industrialized country. We develop laws without victims; we worship the home, the fort and the prison as models of safety that secure our blessedness.

I want us to face the real challenge. I want us to go public. I

want us (men and women) to proudly love men and women. I want us to follow women desirous and responsive, to feel given to by them and deserving of their attention. We can't have this by cleansing or rectifying or imprisoning or bombing or building cities of protected, lifeless plastic. We can only have this by admitting our shame, by letting down walls, relaxing the punishment, listening for the desperation, feeling the nature we already possess.

So who am I? Who are we? Are we adult children of anything? Are we victims of fatherless homes? Or is this just our guilt talking? Are we unbalanced control addicts whispering, "possession" to ourselves again and again? Or is that just obedience training?

Aren't we tormented lovers digging deep into consciousness? Aren't we divining means to care for ourselves through loving while we desperately cower beneath fortresses on every side—fortresses protecting us with walls of guilt that hide the impurities of passion?

And if we are sometimes thieves, it is because we believe in ourselves as opposed to the system of walls and their hierarchy of enforcement. The system of winning women's blessing includes obedience to capitalist ethics of soul starvation. It is in women's competitive advantage to use this system and many women do. The repressed anger that men feel too often comes out as rape; which to the man feels as a kind of thievery from this system as much as an attack on an individual woman. This is shameful but punishing it with jail reinforces the anger pitted against women and thus worsens the problem. Obedience based on violence and the threat of violence makes the violence of rape more legitimate in this equation from hell.

I hope that I have made it clear that if men were not dependent on women for their access to nature, male violence against women would diminish, and that the feminist theology of patriarchy enforces the sense that male

nature is unworthy and should be avoided.

We desperately grab at identities as if they prescribe our "selves" just as we grab at lovers, hoping they will purify our shame. This expectations need for approved identity, this coddling of shame erect walls against inexplorable feelings or guilt feelings. It disrespects the profound basis of the bonds we can feel, the conjunctions that we each are: male and female; social and natural. No wonder I don't know who I am. No wonder I am overwhelmed in the mixture of identities called intercourse. No wonder I cum too soon.

CALIFORNIA PARTNER STUDY

We are examining when and how the HIV virus is (and is not) transmitted between men and women.

We are interested in enrolling male/female sexual partners in which at least one partner is positive for the HIV virus.

In addition to important laboratory tests and a physical exam, we offer individual education, support groups and referrals to further services.

You may also be eligible for a separate component of the study in which participants are reimbursed \$50.00 for giving a semen or vaginal specimen.

Services are confidential and some are carried out in your home. We take referrals throughout California. For more information call:

**California Partner Study
Dept. of Epidemiology
SF General Hospital
Building 90, Ward 95,
Room 512
995 Potrero Ave.
SF, CA 94110
1-800-262-2430**

Complete Confidentiality

Anything That Moves

Talking Male, Talking Female, Talking Queer?

by Jason Kent, Ph.D. (Linguistics)

Have you thought about the way the words you use and the way you speak reflect, and perhaps reinforce, specific images of gender? Are women more conservative in their speech styles? Do women accommodate men's needs in conversation? Do men curse more, and if so, why? One writer has claimed that "The English language is the enemy of women," citing the way pairs of words referring to male and female equivalents typically show a tendency for a more negative sense to be attached to the female term. For example, the difference between 'call boy' and 'call girl', or between 'courtier' and 'courtesan'. These and other questions have been much discussed by linguists such as Robin Lakoff, Cheri Kramarac, Deborah Tannen and many others. The famous groundbreaking papers by Robin Lakoff in the early 1970s are as relevant today as when she first wrote them. Most of the discussion centers on differences between men's and women's speech, and on language used about men and women. Studies have also examined conversations between men and women, examining speech roles and what the conversational partners hope to get out of the conversation. There has been very little discussion of language use in same gender relationships, although this is an area where the findings could question the beliefs we come to when we consider cross-gender language use only.

LANGUAGE MEN AND WOMEN USE

Have you noticed differences in the way men and women actually use language? Any differ-

ences will be heavily influenced by the culture you belong to and the cultural period you're living in.

For example, do men and women differ in their use of 'taboo' words such as "fuck?" This was certainly so a generation or so ago. It was a source of wonder to my brother, and I recently heard our mother refer to the word 'fuck' explicitly (she was saying she couldn't really accept it in books that young people read).

Recently I saw a television program about a transsexual's preparation for gender re-assignment, and he commented on how as a woman he would have to express things differently—you saw him stopping after expressing something in an 'earthy', more directly emotional 'male' way and said, "Oh I can't say that as a woman—I'll have to say it differently," i.e., more 'gently' and 'politely'.

Language use helps us define who we are in terms of our gender identities, or so the theory goes. People who have studied this phenomenon have looked at a lot of different features of language use. For example, do women use more tag questions, such as "isn't it?", "don't you?", etc., as in, "That was interesting, wasn't it?"

Does this imply that women tend to express themselves more tentatively, seeking confirmation and agreement from their conversational partners, particularly men? Studies of "turn-taking" in conversation have shown that women appear to be better listeners and facilitators of conversation than men are in cross-gender conversations. Women more often take up and respond to topics

continued next page...

Tips For The Politically Perfect (PP)

by Amber

In the past twenty years, Politically Correct (PC) or "Identity Politics" has been immeasurably helpful for people and groups that have been oppressed. Identity Politics focuses much-needed attention on issues such as multiculturalism, feminism, and power. It is often associated with (but not limited to) the Civil Rights, Feminist, Lesbian, and Gay Movements. However, PC Politics has had a mixed record in serving bisexuals and other folk because bisexuals are deemed Politically Incorrect (PI) for refusing to fit in and support its excesses.

Typical symptoms of PC fanaticism include leadership bashing, guilt-tripping, humorlessness, shame, intolerance, and more guilt. Some lesbians are ostracizing bi within* for loving men, and some Blacks are vilified for marrying Whites (racial labels—these are PC—are the subject of another PP article). Comfortable with the underlying values of inclusion, equality and isms, but rejecting intolerance towards diversity, many have since evolved a new movement called Politically Perfect.

This article shares PP tips (field-tested) for eliminating sexist and euphemistic language surrounding sex in your community and offers approaches on how you too can transcend PCdom. Laughter, frowned upon in PCdom, is recommended, in fact, required:

Vepp (rhymes with "step"): to Vaginally Engulf (encircle, envelop, encase, enclose) a Penetrating Penis. To be used in place of "fuck" (in most cases), sexual intercourse, vaginal intercourse, fornication,

continued next page...

Talking Queer...from page 35

introduced by men than vice versa. It seems that there is a power struggle going on even in the conversational structure.

It has been noticed for some time that men are more likely than women to use 'working class' speech habits, because it gives them a covert prestige to do so—they perhaps come across as being 'tougher' and thus more 'male' if they use such forms.

Recently however, new explanations for this phenomenon have been put forward in terms of how tight the friendship, work and other networks of men and women in various communities are. It seems that in cases where women have the same degree of network closed-offness as men, their speech, too, starts to take on a local and hence, stigmatized flavor.

LANGUAGE ABOUT WOMEN AND MEN

It has also been observed how the terms that a language like English provides for male and female equivalents of things show a systematic anti-female bias. It's been noted that there is a world of difference between an 'old master' and an 'old mistress'. Would you rather be a 'bachelor' or a 'spinster'? A 'madam' might be the manager of a whorehouse, but you would never call a pimp a 'sir'. There are many such pairs.

The use of 'he' or 'man' to refer to humans or classes of people in general can be shown to reflect unconscious bias. Obviously, usage in this area has changed a lot in the last two decades.

CONVERSATIONS BETWEEN MEN AND WOMEN

You may have seen Deborah Tannen's best-seller, *You Just Don't Understand Me*, about the way men and women use language in conversations. She sees male-female conversation as a form of cross-cultural communication, while it's obvious how conversa-

tions between people from different cultures can go wrong and result in misunderstanding. Tannen argues that the same is true of conversations between women and men, who have been culturally conditioned into different ways of using language.

For example, she says that women typically want to sound off about problems at work or at school to their partners, and are looking for a sympathetic ear, someone who won't interrupt and who will let them tell the problem until they're good and finished. Men, according to Tannen, want to provide solutions to problems, so instead of listening, they keep interrupting to suggest an answer. This can frustrate the woman who doesn't want a solution, just someone who will listen to her. Tannen sees male-female conversation as thus inherently involving conflict and misunderstanding.

I recently heard Tannen speak and at the end of her speech she was asked a question about the implications for same-gender relationships: "Does your theory mean," the questioner asked, "that conversation in same-gender relationships should be less conflicted?" Tannen was quick to acknowledge the point of the question (which calls into doubt her whole approach), and said she would like to have done studies on such relationships, and that little was known about language use in them.

If language use in gay couples represents a challenge to the theories of Tannen and other linguists, then bisexuals obviously pose an even more complex case; as presumably their conversational behavior should switch depending on whether they are in cross-gender or same-gender relationships. We simply don't know whether this is true, and hence what the implications are for current theories about the whole relationship between language and gender.

We need queer linguistics!

Politically Correct...from page 35

cottus and other sexist/euphemistic expressions.

PC (now PI) usage: "Let's go down to the beach tonight, eat some frozen yogurt, and do penile-vaginal intercourse."

PP usage: "Hey schloom head, let's vepp." Notice the PI affectionate put-down and the slight Yiddish intonation. (These are extremely important skills.)

Repp (rhymes with "vepp"): to Rectally Engulf (encircle, envelop, encase, enclose) a Penetrating Penis. To be used in place of fuck (in most cases), sexual intercourse, anal intercourse, etc.

PC (now PI) usage: "Oh person you, let's do the anal-penis thing." Notice this typical PC behavior. They use generic speech where ever possible because they are afraid to say something that may offend some.

PP usage: "Girl, get out your vanilla whip, lube and condoms, and let's reppi!" For PP aficionados/os, note the complex and impeccable mosaic of PC and PI oxymora.

Repo (rhymes with "deep-oh"): to Rectally Envelop a Penetrating Object. Used to describe a category of behaviors including the envelopment/insertion of dildos, fingers, toes, vibrators, and all other manner of things.

PC (now PI) usage: "Chris, do you want a finger fuck of your vagina or buttocks?" Notice the androgynous name, however, also note its ethnospecific Christian origins.

PP usage: "You can be my repo womyn* any time you want." Notice exquisite use of humor.

Vepo (rhymes with "repo"): to Vaginally Envelop a Penetrating Object. Used to describe a category of behaviors including the envelopment/insertion of dildos, fingers, toes, vibrators,

continued on page 38

Following Your Bliss

by Hal Zina Bennett, Ph.D. and Susan J. Sparrow

In the past few years, with increased emphasis on the question of what really constitutes "Quality of Life," we have begun to look inward. Questions such as: "How can I enjoy greater intimacy with my friends and family members?" and "How can I feel at peace with myself?" and "What can I do to feel that my life has purpose?" have begun to replace more materialistic quests. As we start asking ourselves these questions we are drawn to a whole new set of possibilities, prompting us to focus on what we find within us—our own personal resources and potentials, as well as guidance that seems to come from a source much greater than ourselves. Joseph Campbell called it "following your bliss."

In his books and interviews, Campbell spoke of his years teaching at Sarah Lawrence College. When young people came to him, asking for his advice about what they should do with their lives, his recommendation was always the same. "Follow your bliss," he would tell them.

"Follow your bliss" means knowing what really excites you in your life, knowing what it is that makes you feel vibrantly and ecstatically alive. It is knowing what it is that thoroughly engages you and allows you to make full use of your own personal resources, both inner and outer. When you are following your bliss you feel that you have never before been more completely yourself, and for the brief moments in time when you feel this bliss you are certain that you are fulfilling your life purpose and expressing your full potential.

If there is anything that makes life worth living, it is certainly this experience of bliss.

But how many of us take our bliss seriously or see it as source of guidance in our lives? After all, there is little in our society that teaches us to honor such experiences or to know how to make use of bliss when facing the really difficult choices in our lives. For any number of reasons, we tend to see those wonderful moments—Maslow called them "peak experiences"—as frivolous, or even accidental. It is difficult to see what they could be beyond fleeting pleasure, however exciting or heartwarming that pleasure may be in the moment.

The poet William Blake spoke of bliss in sacred tones. For him bliss was important because it was here that we become ecstatic witnesses to our own being and

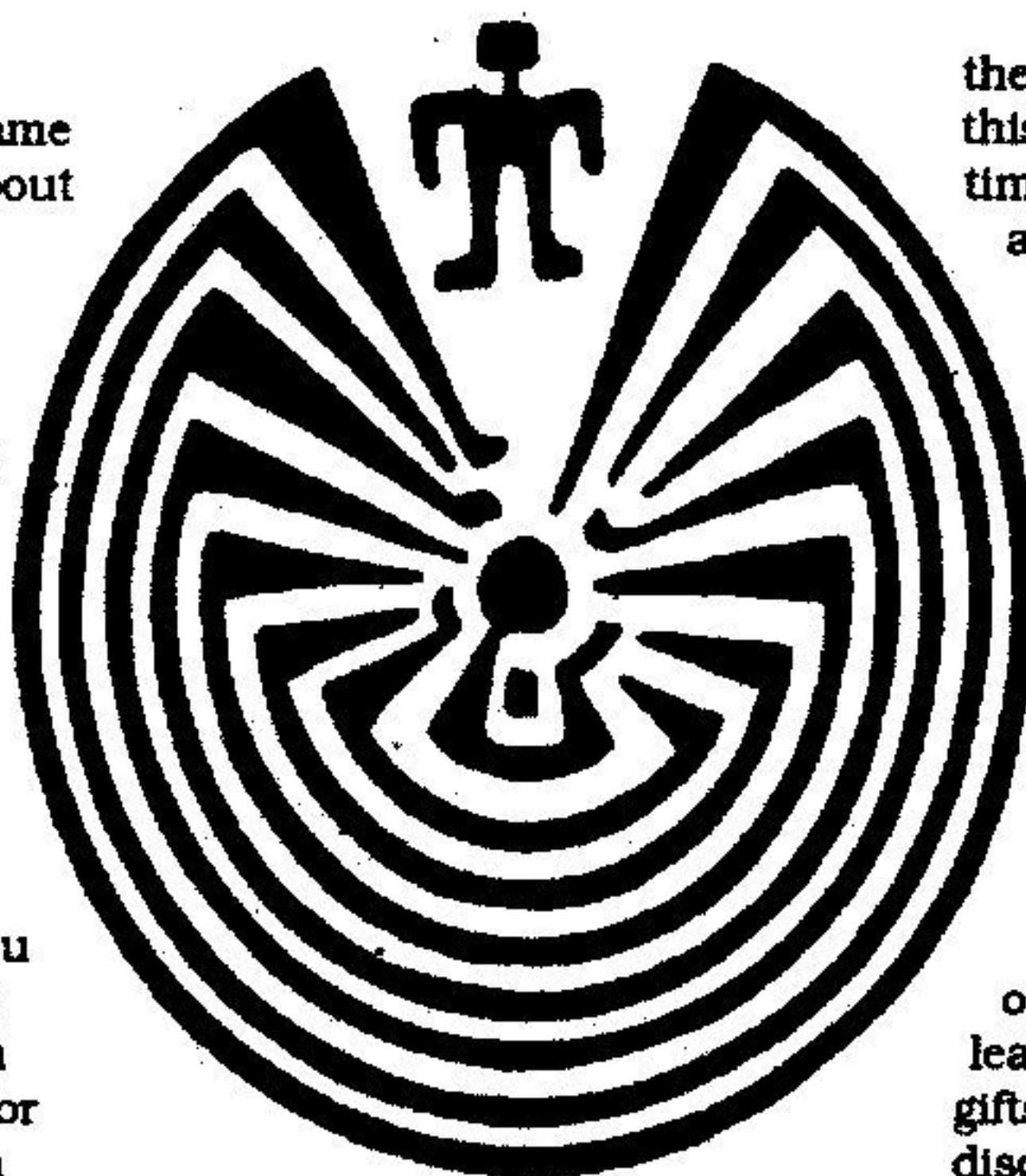
guidance or bliss is not necessarily easy—although, in what is seemingly a contradiction, it ultimately does simplify our lives tremendously since it gives a solid intuitive foundation for making even the most difficult choices. But learning to listen, to separate our higher guidance from fears, wishful thinking and self-doubt takes time and patience.

Although it is as old as humanity itself, for us the theme of following your bliss came to our attention in the '60s. Many realizations and dreams which our generation shared in those years have continued to inspire us. For whatever else we might question from those years of the Flower Child, there are certain themes from this time that continue to hold our attention because they strike upon human needs and human possibilities that none of us can ignore. Key themes from the '60s perhaps epitomize our own instincts that there is something essential and true about following one's own inner guidance and living a life where one's creative and spiritual potentials become manifest.

What was important about the '60s? If it was nothing else, this was a time to look inward, a time to discover our own creative and spiritual gifts. And it was also a time to push the limits, to risk it all and challenge every convention, from sexuality to spirituality and everything in between. It was a time to discover individual possibilities, both the positive and the negative, and to learn how this knowledge could improve the quality of life on our planet.

It was a time to discover our own human gifts and to learn the power of sharing those gifts with others. It was a time to discover that love is something more than a private sentiment that we must reserve exclusively for only a rare few in our lives. But there was a downside. There were casualties, all too many of them, as we discovered the outer

continued next page...



our own becoming. Bliss is the way we experience the connection between our individual consciousness and the larger consciousness beyond human knowing.

Following one's own inner

limits of our experiments. And then came the war, and the dream all but came to an end.

Partly as a result of the courage and foolhardiness of the '60s, we are today living in a spiritual renaissance that perhaps is like no other in history. We see these renewed concerns expressed in the desire for harmonious personal relationships, in once again embracing the family, in finding healthful camaraderie with our neighbors, co-workers, even with strangers, and most certainly with our planet. It is being discovered and expressed in the miraculous healing power of love being brought into modern medicine, and in opening communications that have too long been closed with the peoples of other countries. It is found in our seeking a world without war, and in seeking ways to heal our planet from the wounds we have ourselves inflicted on her.

At the center of this renaissance is a vision of each individual as an important expression of a spiritual "whole" that is much greater than any one of us can even imagine. In the Old Testament, we are told that "Mankind is One," and this principle is carried forward into our new spiritualism.

Behind the notion of following our bliss is the vision that our physical bodies are the vehicles for pure consciousness which, even as it serves us here on earth, connects us with a larger consciousness far greater than anything we could possibly perceive with our humble minds.

Along with the gift we inherit a responsibility for bringing all that we are into the world, thus returning the power of the gift in its mature form. In the evolution now occurring on our planet we are each beginning to experience the pull of this responsibility. We feel it as the drive for self-expression, a longing for self-realization, and in the desire to share our deepest thoughts and feelings with others.

Today, the world is opening to a new reality. The doors of the "high priests' temples, which have fostered taboos in so many areas

of our lives, are flung open. We are building a new spiritual democratization, where the tools of empowerment will one day be available to all.

Through the new spiritual democratization, we are awakening to a new sense of our own creativity and love of life. As we find our own paths for following our bliss we each find a way of life that is meaningful and purposeful—a way of life that makes our hearts sing, a way of bliss.

—Hal Zina Bennett, Ph.D. is the author of *The Well Body Book*, a pioneering work that helped launch the field of holistic health. He holds a Master's of Science degree in Holistic Health Sciences, and a Ph.D. in Psychology. Hal has over 25 published books to his credit in the fields of self-help health, personal development, and spirituality. He and wife Susan Sparrow conduct seminars and produce a newsletter entitled "Opening Inward."—

—Susan J. Sparrow is a bodyworker, massage therapist, and stress consultant. Although *Follow Your Bliss*, written with her husband Hal, is officially Susan's first published work, she has been an active participant on a dozen or more writing projects. *Follow Your Bliss* is based on workshops she and Hal created and taught together for four years.—

Ron Fox

M.A., M.F.C.C.
Counseling & Psychotherapy
Individuals, Couples & Groups

1999, Mar 12, 98

SAN FRANCISCO

(415) 751-6714

Politically Perfect...from page 36

and all other manner of things.

PC (now PI) usage: "Because I washed 52.8416% of the dishes tonight, you'd better even things out and wash the sex toys!" Note the extreme egalitarianism often manifested in straight relationships. Auditors have replaced marriage/relationship counselors.

PP usage: "I want you to vepo finger me because it feels fucking great!" Notice the direct "I" statement and the excellent use of "fucking."

Envelope: A person who envelops. To be used in place of "bottom" and "passive."

PC usage: A doctor talking to a client: "Were you on the active or passive end last week when you had sex?" Notice the seriousness and earnestness with which this was asked...In fact, read it again and practice doing that with a straight (sic) face.

PP usage: None. PP folk have scrapped this word. So can you.

Penetrator or "Pen": A person who penetrates. To be used in place of "top" or "active."

PC usage: Paraphrasing A. Dworkin: "A penis which penetrates a wombyn's* body is inherently sexist behavior."

PP usage: "Do you want to be my pen pal?" Notice the pun.

Some may wonder why they haven't heard about PP through the PC grapevine, neighbor's fences, or local food co-ops. To be PP, you don't talk about it, you just do it. If readers are already in the know, please send your field-tested PP tips to: Amber, 1719 Harvard St., NW, Washington, D.C., 20009.

*The word for homo-sapien adult female is intentionally spelled with inconsistent diversity.

Note the absence of the word "should" throughout this article.

Anything That Moves

Public Schools' Duty:

Providing Fair Information on Sexual Orientation

by Jessea NR Greenman

The struggle to attain multiculturalism and diversity in public education, a dramatic struggle with national implications, is currently featuring California and Texas at center stage. The textbook choices made by these states, the two largest purchasers of textbooks in the country, strongly influence the entire textbook publishing industry's decisions.

Those who support justice for lesbian, gay, and bisexual people are part of this effort. Our goal is to get objective and multicultural material about bisexuals, lesbians and gay men into public school textbooks, curricula, and libraries. Considering our society's near-total lack of correct information about sexual orientation and the horrifying discrimination, hatred and violence which result, such education is desperately needed.

Many people have worked for such inclusion for some time, but with only limited success. For example, in mid-1990, it took three months of intense struggle merely to obtain a counseling and support program for lesbian, gay, and bisexual youth in the San Francisco public schools. This acrimonious battle, in a city which prides itself on open-mindedness, made it evident that even more exhausting efforts would be required in each and every school district across the land, with at best mixed results, unless a more comprehensive and proactive approach to homophobia in our public schools and society is taken.

Why is it so important that fair and accurate information about lesbian, gay, and bisexual people be included in public education? For society as a whole, greater knowledge of the valuable roles that lesbian, gay, and bisexual people have always

played would overcome the erroneous stereotypes most people have about our community. This would enable society to more fully utilize the talents and energies of our people.

Furthermore, such information is needed if people are to have an accurate understanding of world history and literature. It can be argued, for example, that Alexander the Great ended his drive for expanded empire because his male lover died, leaving Alexander too bereft to continue his conquests. It can be argued that Eleanor Roosevelt intended that the UN International Declaration of Human Rights, of which she is the chief architect, be interpreted to protect lesbian, gay, and bisexual people (contrary to the current spurious interpretation) because not only were some of her best friends lesbian but she herself loved another woman. We cannot begin to analyze correctly the works of Whitman, Baldwin, Woolf, Garcia Lorca, Hansberry, Mishima, Dickinson, or myriad others unless we appreciate their lesbian, gay, and bisexual sensibilities.

Yet, to date, the history/social science textbooks adopted in California and Texas (and hence used in most states around the nation) totally censor the existence and many contributions throughout world history of lesbian, bisexual, and gay people of all colors. Not one of them even mentions the 1987 National March on Washington for Lesbian and Gay Rights (made invisible by the mainstream media but deemed by many after the fact to have been the largest civil rights march and rally in U.S. history) or the 1987 mass civil disobedience at the U.S. Supreme Court, the first civil disobedience action ever conducted at the Supreme Court. It is unacceptable that such promi-

nent events be omitted from the texts.

This struggle will continue until justice is done. We will provide expert testimony, organize rallies and pickets, hold press conferences, garner support from candidates for public office, etc. until our goals are attained. By these actions, the lesbian, gay and bisexual community and its supporters give notice that we cannot condone the denial of our existence or misrepresentation of our lives. We will not rest until the schools in this country do the right thing: provide fair and accurate multicultural instruction about sexual orientation.

—Jessea NR Greenman is a member of the Gay and Lesbian Alliance Against Defamation's San Francisco Bay Area chapter. GLAAD/USA has begun a program called "Project 21" to coordinate the various efforts around the nation to obtain inclusion of fair information about sexual orientation in public education. For further information, please contact Project 21, GLAAD/SFBA, 514 Castro St., Suite B, San Francisco, CA 94114 415-861-4588 —



FDA Licenses Combination Test For HIV-1 and HIV-2

by Steve Bryant

Seattle, WA—Genetic Systems has received licensure from the U.S. Food and Drug Administration for a test that will simultaneously detect antibodies to two viruses known to cause AIDS.

The combination test is the first of its kind to be approved. Labs previously used two separate tests to search for antibodies to Human Immunodeficiency Virus Types 1 and 2.

"Our new test will fill important blood testing needs in the U.S. and abroad," said Mark Sieczkarek, general manager of Genetic Systems. "It will make it easier and less expensive for blood banks and other labs to test for both AIDS viruses."

The FDA now requires that all donated blood be tested for antibodies to HIV-1. Blood screening for antibodies to HIV-2, a rarer form of the virus, is not mandatory at this time in the U.S.

However, HIV-2 screening already is required in much of Europe because disease caused by the HIV-2 virus occurs more frequently there than in the U.S.

A recent study found that licensed HIV-1 tests detect only 8 to 62 percent of HIV-2 infections. HIV-2 can be transmitted in the same way as its more common counterpart, HIV-1. It is passed through sexual contact, infected needles, from infected mothers to their unborn children, or through transfusion of contaminated blood.

Women Living With HIV A Support Group for Women in all stages of HIV infection

Quan Yin Healing Arts Center
1748 Market St., Suite 202
San Francisco
Tuesday evenings 7:00-8:30
Info: 415/861-4964

Same-sex Couples Can Prepare For Medical Emergencies

Assigning a same-sex partner the power of attorney won't do much good if the person cannot be located in the event of a medical emergency, say the editors of a national newsletter for same-sex couples entitled, *Partners*. They recommend that partners carry an emergency medical card, as well as a photocopy of their power of attorney form.

"Medical emergency teams typically search trauma patients for information on emergency contacts, and same-sex couples need to make explicit the role of their partner," says Stevie Bryant, co-editor of *Partners*.

"A medical emergency card doesn't replace the power of attorney," continues Bryant. "Rather, the card directs health care workers to alert your partner, who can then invoke his or her authority to act on your behalf."

Using the power of attorney, a legal document, a person can grant someone else the right to make health care decisions on his or her behalf. Bryant says that attorneys strongly recommend this legal precaution for same-sex couples.

Partners offers free medical emergency cards for listing an emergency contact name and telephone number, medical conditions, medicinal allergies, and blood type. To receive a set of two cards, send a SASE to *Partners* cards, Box 9685, Seattle, WA 98109; or call 206/784-1519.

Need To Talk?

AIDS/HIV NIGHTLINE

415/668-AIDS

in San Francisco

1-800-273-AIDS

in Northern California

Mon-Fri 9pm to 5am; Sat-Sun 5pm to 5am

Anything That Moves

Up & Coming...

CREATING CHANGE

**A National Conference for
Gay & Lesbian Organizing
and Skills-Building**

November 7-11, 1991

Lesbian, bisexual and gay organizers from around the nation will converge on Alexandria, Virginia for the 4th annual CREATING CHANGE conference of the National Gay & Lesbian Task Force (NGLTF). CREATING CHANGE is the country's largest skills-building symposium for gay, bisexual & lesbian political activists and organizations. The conference will feature more than 60 workshops, as well as cultural events, caucuses, an AIDS activists panel, networking sessions, and speeches from leading activists from the national and grassroots scene. The Conference also features three all-day institutes: "Campus Organizing," "People of Color," and "Diversity Training." For information, contact: CREATING CHANGE Coordinator, NGLTF, 1734 14th St., NW, Washington, D.C. 20009; or call: 202/332-6483.

INCITE QUEERNESS

**October 11 is National
Coming Out Day!**



**October is Domestic
Violence Awareness
Month**

1994 International Bisexual Conference

1994 will be a banner year for all queer nationals in New York City. It is the 25th Anniversary of the Stonewall Riot that started the Gay Liberation Movement. Additionally, NYC will be hosting the Gay Games. This means that queer folk from all over the world will be converging on NYC. It is fitting that it has also been chosen as the site of the 1994 International Bisexual Conference.

Bisexual People and their friends are needed and encouraged to help organize this historic event. People are needed at varying levels from executive committee members to financial contributors. For info, contact: The Ad-Hoc Committee for the 1994 International Bisexual Conference at 212/459-4784, or 718/499-8517.

Ask Auntie Margo & Uncle Bruce

What Your Mother Never Told You...



Dear Uncle Bruce:

Help! I don't know who else to turn to. The other day I came home from work early to find my husband of fifteen years standing in front of the mirror in my bra and silk panties. The really awful part is that I found myself sexually aroused. I'm so confused. What does all this mean? Am I really a lesbian? Is he really gay? Is he a transvestite or a transsexual? And what do we tell the neighbors?

**In Turmoil,
In Salt Lake**

Dear Salt Lake:

Well of course you are in turmoil, but it has more to do with the fact that you live in Salt Lake City, Utah (never known as a hotbed of sexual exploration or liberalism) than by being aroused by seeing your husband in your lingerie. What your mother never told you is that *Frederick's of Hollywood* and *Victoria's Secret* spend a great deal of time, money and energy trying to make your bras and panties a turn-on for the man or woman of your dreams. It is not surprising that we would want to know what the other sex feels like—what it's like to have bosoms that go kershlock when you move or to have ovaries that have descended into testicles and a cock that dangles down in front. By wearing your undergarments, your husband gets to be inside a part of you even when you're not there. And silk feels soooooo good! Uncle Bruce has always held to the belief that men can learn a great deal more about what it means to be masculine by spending a day walking around in

a pair of high heels (five inches or more) and a bra than he can by a lifetime of waging war. A good rule of thumb is that the more butch-looking the male, the more likely it is that he is wearing his wife's or girlfriend's (or maybe his boyfriend's) silk panties.

As for being turned on, how wonderful that after fifteen years the two of you keep discovering new dimensions to each other and yourselves and can enjoy the same fantasy. It is possible that your ideal male can also be your ideal female. And no, that doesn't mean you are a lesbian. Being aroused to the woman inside your man is not an indication of the need to redefine your sexual orientation. It just makes scheduling dates so much easier.

Spending time communicating about undisclosed sexual desires is an important part of a healthy, vibrant sexual relationship. Uncle Bruce suggests that the two of you spend some time talking about what this particular fantasy means to each of you. Attending a sexually explicit introductory course on human sexuality can be beneficial, as can be a sex-positive, non-judgemental sex therapist who can help facilitate better communication. Then go shopping! After all is said and done, what's the use of having a relationship if you can't double your wardrobe?

As for the neighbors, unless you're planning on selling tickets (in which case Uncle Bruce will take a dozen), it's none of their

business. Let them buy their own lingerie.

Dear Auntie Margo:

My boyfriend wants to go to group sex parties and he wants me to go with him. I have conflicting feelings about this. Part of me doesn't know why he wants to have sex with others and part of me feels turned on by the idea. Any suggestions on how I can work this out?

JM

St. Louis

Dear JM:

The best suggestion I have is to communicate and then communicate some more. Both of you need to share your fantasies, expectations, hesitations and considerations.

What your mother probably never told you are the advantages of group sex:

- *It's fun for a lot of people.
- *It makes people communicate about their relationship.
- *People may get validation of their bodies and of how they have sex.
- *Allows sexual variety without having separate sexual partners.
- *Saves time—you don't have to go through all the rituals of dating.

Or the disadvantages...

- *It may bring up jealous feelings.
- *It may show people that their communication is not very good.
- *The reality may be very different from the fantasy (e.g., having to deal with rejection). People need to be willing to deal with uncomfortable feelings and disappointments.
- *Participants need to deal with prevention of sexually transmitted diseases.

My next suggestion is that you go to a few parties when you both want to go and see how it feels for you and your relation-

ship. Group sex is certainly not for everyone but many people find it exciting and relationship-enhancing.

Dear Auntie Margo:

I sometimes feel guilty about my fantasies because I do nasty things to women. Should I try to change my fantasies and/or seek a therapist?

Fred
New York City

Dear Fred:

Our culture certainly wants us to feel guilty and censor our sexual thoughts. The fun of fantasies is that we can have experiences that we wouldn't or couldn't or shouldn't have in "real" life. Our fantasies don't have to be politically correct or even consensual.

Your mother probably never told you her fantasies. They are usually very private. However, whatever you fantasize about, I'm sure there is at least one other person out there with the same fantasy (maybe even me or Uncle Bruce).

On a more serious note, if you feel that your fantasies are controlling you and/or that you might really do something non-consensual, I urge you to see a therapist.

What your mother probably never told you was that Auntie Margo & Uncle Bruce are available to answer all your questions on sex, love, relationships, etc. Send them c/o BABN, 2404 California #24, SF, CA 94115. We will only use your

initials or a pen name, so don't worry, your mother won't find out...



—**Auntie Margo** (aka Margo Rila, Ed. D.), is a sexologist, educator, and counselor. She is the Training Coordinator for San Francisco Sex Information; on the faculty of the Institute for the Advanced Study of Human Sexuality; founding member of the Bi Center in San Francisco, and of BiTE (Coalition of Bisexual Therapists & Educators)—

—**Uncle Bruce** (aka David Lourea, Ed. D.), is a sex educator, counselor, researcher, author and activist; one of the charter members of the Radical Revolting Sexologists from Hell; founder & co-director of Bisexual Counseling Services; founding member of BiTE; co-founder and co-director of the Sexologists Sexual Health Project; faculty at the Institute for the Advanced Study of Human Sexuality; past president of the Bi Center in San Francisco—

Marlene Ritchie M.F.C.C.

#MFC24627

Individual*Couple*Group
counseling and psychotherapy

- ◆ Relationships
- ◆ Self-esteem
- ◆ Co-dependency
- ◆ Transitions

- ◆ Intimacy
- ◆ Depression
- ◆ Recovery
- ◆ Grief

415/431-5778

Maggi Rubenstein

R.N., M.F.C.C., PhD.

Health Educator

Sexologist

Licensed Counselor

Individuals, Couples & Groups

San Francisco

#MM008794

(415) 584-0172

Serving the Bisexual,
Lesbian & Gay
Communities for 20 Years

Find Your Inner Calling

"A provocative journey inward, discovering the bliss that results from self-realization...Great reading."

—Dr. Wayne Dyer, author of *You'll See It When You Believe It.*—

Authors **Hal Zina Bennett, Ph.D.** and **Susan Sparrow** tell how to follow your own inner guidance and bliss to a more creative and rewarding life—in your work, relationships, and leisure time.

"An outstandingly clear, uplifting guide to inner peace and true happiness."

—Gerald G. Jampolsky, M.D.—

To order direct from the authors, send \$7.95 plus \$1.75 postage & handling to: Hal Zina Bennett, Ph.D., 210 California Ave., Suite N, Palo Alto, CA 94306. CA residents add 68 cents sales tax. Also available at your local book store now.

Stand-Up Comic Dave von Braun: Healing Through Laughter

by Mary Munat

In his stand-up comedy act, Dave von Braun openly admits to his audience that he is bisexual and then quips, "A lot of people get confused because I look so normal." This line gets laughs because much that is funny comes out of stereotypes, impressions and expectations. Frequently, people don't realize that they are pre-judging and assuming behaviors due to outward appearances.

These are exploitable presumptions for the astute 62-year old von Braun because if there is indeed a "normal" look, he fills the bill. He looks like anyone's grandfather—bearded, graying and well, average.

He feels that there is a lot to be accomplished with disclosure, not the least of which is beating the audience to the punch with "self-effacement" rather than "other-defacement."

"In order to be really good at comedy, it helps to be transparent, totally disarmed," says von Braun, "and I'm a compulsive self-revealer."

For several years he and his wife, Bev, conducted a workshop entitled, "Painless Public Speaking." Von Braun contends that speaking in front of crowds isn't nearly as difficult as being funny in front of them. "In order to move people to laughter," he explains, "one has to really feel and relate those feelings as well as be wide open."

Von Braun uses his everyday life to develop material for his act. From his days working as a gas station attendant (one of the many jobs he has had) comes a tale of a woman who pulled up to the pumps with peanut shells all across her dashboard. In response to a question he didn't quite hear, he helpfully suggested

that if she stepped out of the car, he would be happy to blow it off with the air hose. Turned out she had asked for the restroom, not the wiskbroom.

The need and desire to be performing comedy on stage comes and goes for von Braun. Presently, he is definitely on. The feeling returned for him when he addressed a small gathering at the funeral of his friend, David who had died of AIDS. Using humor and love, he had the mourners alternately laughing and crying, broadening the experience of the traditional funeral.

Von Braun believes that there is humor to be found in most everything—even in the face of death. One of the funniest moments he shared with his friend David occurred when they simultaneously approached a doorway and his friend declared, "AIDS before beauty!"

Although funny on stage, off stage von Braun is serious about becoming a healthier person. He has an admittedly addictive personality. He has been clean and sober for the past 14 years and is intimately acquainted with several 12-step recovery programs.

Additionally, he has worked closely with Louise L. Hay, a prominent metaphysical writer and lecturer who healed herself of

cancer and now teaches and inspires others to forgive and love themselves to health. Hay has long been a beloved teacher of many who have AIDS in the gay community. Von Braun wrote the forward for and edited her best seller, *You Can Heal Your Life*.

He has also performed and conducted healing circles for people with AIDS in the Bay Area, Boston, and Provincetown and is currently on the Board of Directors of The Metaphysical Alliance.

Von Braun feels that people who are in varying stages of self-

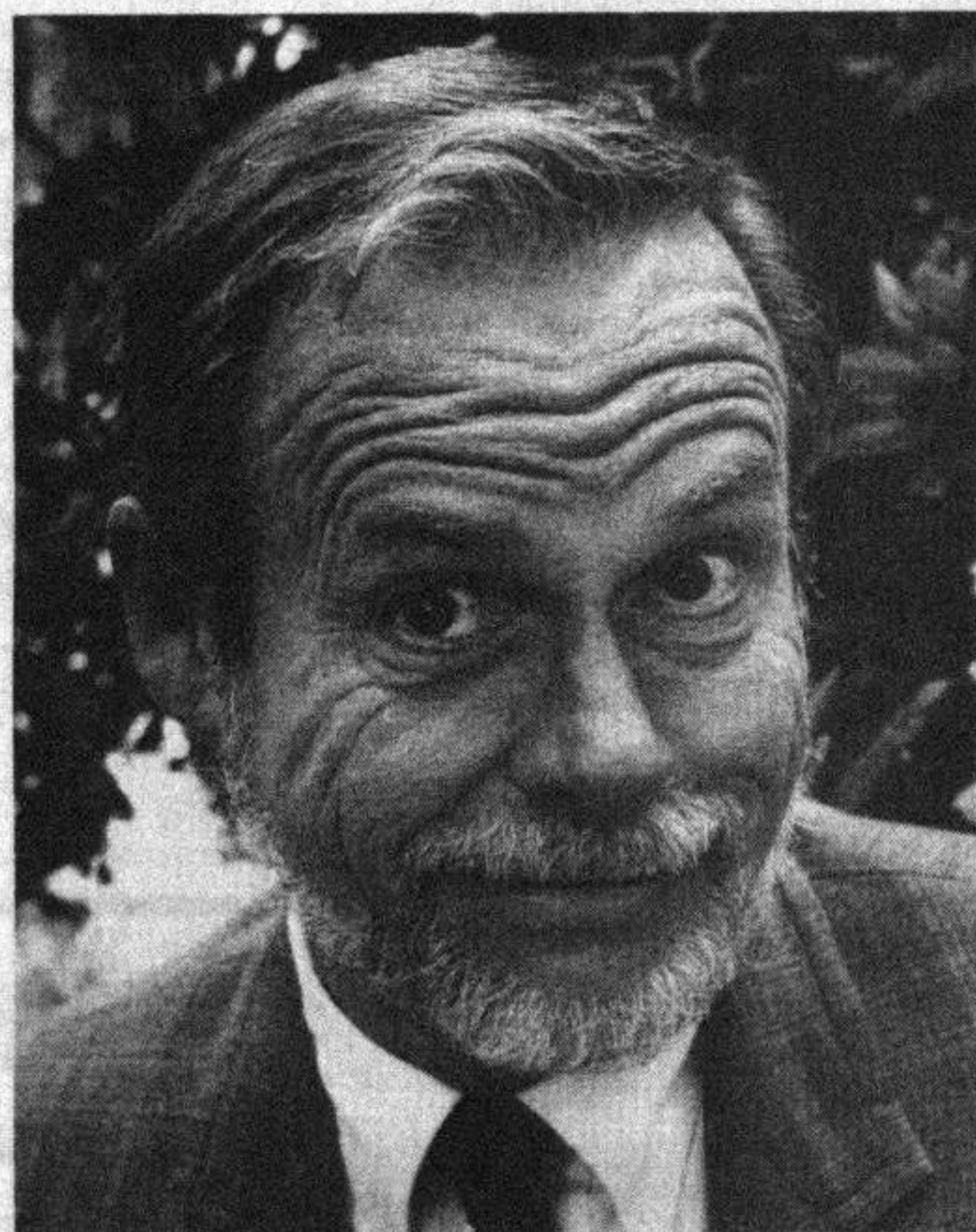


Photo by George T. Kruse

help and improvement are the best audiences. He addressed one such convention of 1,000 people last January and considers it one of his biggest thrills. There, when he revealed his bisexuality, he had two people approach him to thank him afterward.

He admits that, for most of his life, he didn't know anyone who, like him, was bisexual. He felt confused when it seemed that everyone he knew had opted to be in relationships with one sex or the other and most wanted such a move from him.

He said to Bev, his partner of 14 years, "Maybe I'm just gay and

married," to which she replied, "and what about me, your daughter, and your grandson?" Better late than never, he has found the bi community where he doesn't have to question or be questioned.

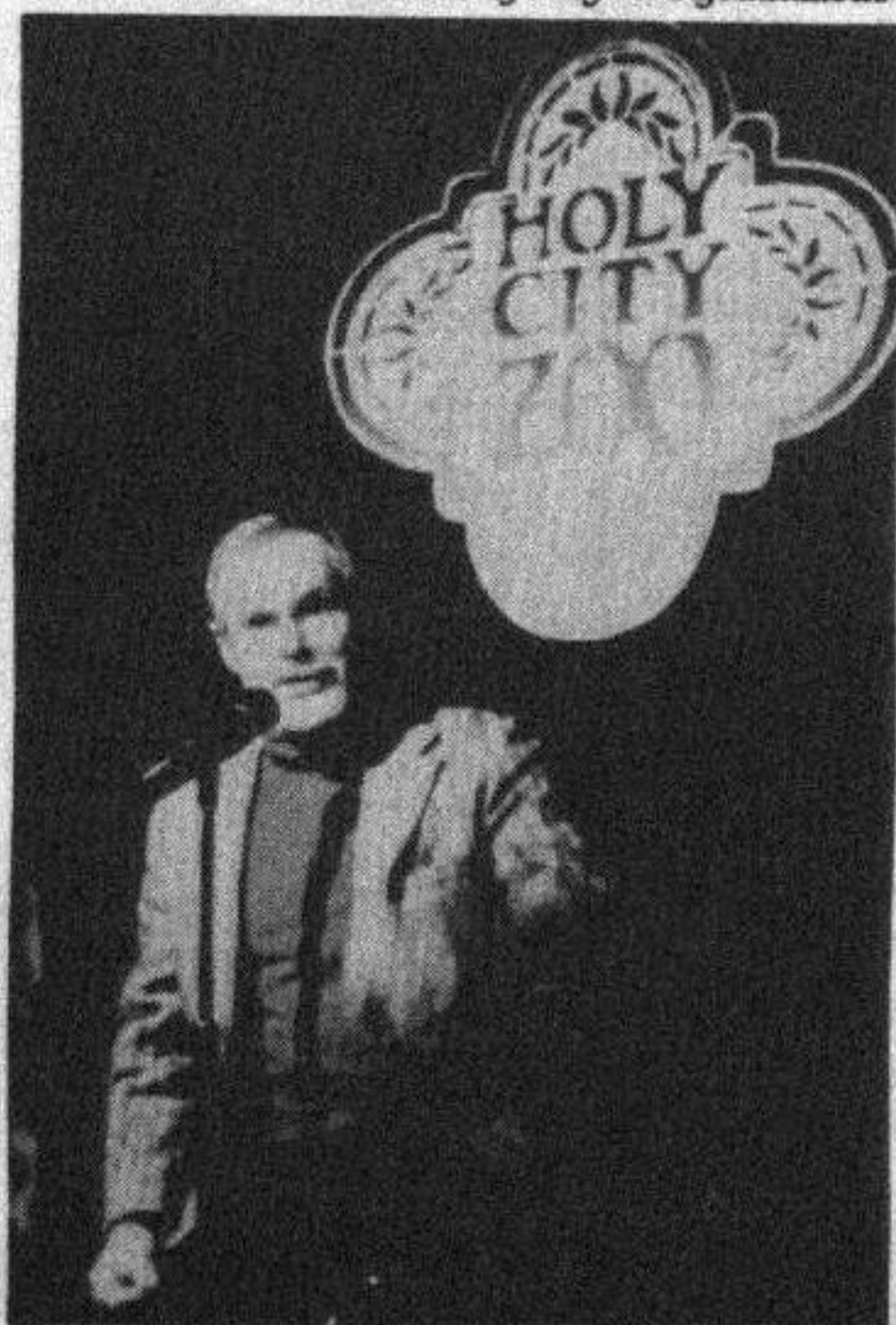
Von Braun shares his life in his recently completed book entitled *The Way I Am*. The 400-page autobiography covers the light to the heavy, from his Green Tortoise expeditions to Mexico to his battle with addictions.

He feels that there is much humor to be found in his new comfortable place in life—enough to fill a half-hour act. Most audiences only hear a smattering of bi material, but for the right audience, hmm...?

Comedy is like any vocation or avocation. The more you do it, the better you get. Von Braun has appeared at well-known comedy venues such as *The Punchline*, *Holy City Zoo*, and *Curtain Call*. After 88 open mike performances, von Braun says the "Practice 100" are almost over.

He would like to be on stage every night and leave the 9-5 workday behind. He continues honing his act, seeking the elusive "right place at the right time." Until he is "discovered," von Braun will continue to deliver his refreshingly open brand of comedy on stage, healing himself and others with laughter.

Photo by Helga I. Sigvaldadottir



Thou Shalt Not Be Aware: Society's Betrayal of the Child

written by Alice Miller

published by Farrar, Straus & Giroux, 1984

Thou Shalt Not Be Aware, originally published in German in 1981 and subsequently translated into an American edition in 1984, is Alice Miller's third book. The first two were titled *Prisoners of Childhood: The Drama of the Gifted Child* and *For Your Own Good: Hidden Cruelty in Child-Rearing and the Roots of Violence*. Alice Miller is a psychoanalyst turned writer. Although she thinks like a scientist, in her books she presents "case histories in language everyone can understand."

Thou Shalt Not Be Aware opens with a quote from Freud in his letter to Wilhelm Fliess dated April 28, 1897: "I can paint myself as black as necessary but I must spare other people." These words were spoken by one of Freud's patients and Alice contends that this sentiment is held in common by many people—not just women who were in analysis with Freud. In fact, she believes that Freud was onto one of society's greatest secrets until the burden of this knowledge proved too much for even Freud. "The man who went down in history as the discoverer of the Oedipus complex wrote these words in 1896: 'Doubts about the genuineness of the infantile sexual scenes can, however, be deprived of their force here and now by more than one argument. In the first place, the behavior of patients while they are reproducing these infantile experiences is in every respect incompatible with the assumption that the scenes are anything else than a reality which is being felt with distress and reproduced with the greatest reluctance.'" Of course, Freud later decided that his patients were merely expressing sexual fantasies and frustrated sexual desires for their opposite sex parent and so the Oedipus complex was born. "In order for

Freud to take his patients' accounts seriously in the face of resistance from the public, he would have had to be free from the strictures of the patriarchal family, from the demands of the Fourth Commandment, and from the guilt feelings caused by his introjected parents. Since that kind of freedom was totally impossible at the time, perhaps Freud had no choice but to interpret what his patients told him as fantasies and to construct a theory that would spare adults from reproach and would allow him to trace his patients' symptoms back to the repression of their own infantile sexual wishes."

In *Thou Shalt Not Be Aware*, Alice Miller expounds on a term she introduced in *For Your Own Good*: "poisonous pedagogy" which "refers to that tradition of child-rearing which attempts to suppress all vitality, creativity, and feeling in the child and maintain the autocratic, godlike position of the parents at all cost."

"Our whole system of raising and educating children provides the power-hungry with a ready-made railway network they can use to reach the destination of their choice. They need only push the buttons that parents and educators have already installed." Since Alice doesn't seem bent upon winning any popularity contests, she goes on to say: "The Bible speaks of God's Omnipotence, but the Divine deeds it describes contradict this attribute: for someone who possessed omnipotence would not need to demand obedience from his child, would not feel his security threatened by false gods, and would not persecute his people for having them. Perhaps the theologians are not in a position to create an ideal image of true goodness and

continued on page 47

Cry To Heaven

written by Anne Rice

published by Alfred A. Knopf, Inc., 1982

There are aspects of the dark side of human existence one rarely encounters even in these times. Or if such aspects are encountered, they are in the abstract. Somewhere, lost in the darkness of antiquity is the discovery of the effects, and for some time, the institutionalization of castration in the case of the human male.

No doubt, the direct connection between the presence of testicles and male reproductive capability was the first characteristic to be noticed. Then, perhaps, the thought occurred to some feudal heir that the inability of a contender for a seat of power to reproduce might increase this heir's chances of ascension. And in one calamitous moment the contender, a male child, was "cut." As this child reached maturity and perhaps many children after him did so too, someone noticed that the voices of these children retained their honeyed contralto; the voices of angels and seraphs emanated from their mouths. And no one knows where or how, but soon groups of these boys were assembled into choirs to please the ears of those in the seats of power. Spin the globe a few more times and set yourself down to watch a drama unfold in southern Europe at the beginning of the "Age of Enlightenment."

The time is the 17th century. The place is Venice, Italy. The boy, Antonio Marco Treschi, is the youngest son and heir of a wealthy Venetian patron family. In a city-state where operatic singing traditions were already centuries old, this child has the singing voice of an angel. But his life takes a violent twist when as a prepubescent teenager, he is kidnapped, "cut" and sold to the maestros.

Tonio's father is many years older than his mother. His mother

is alcoholic, a mysterious, cruel and damaged character who cherishes her son and dotes over him. Alessandro, the chief singer at the Cathedral San Marco is also enigmatic, with his too-long limbs, sterling voice and barrel chest. He is a member of that unusual fraternity, the "castrati." Famous throughout Europe for their voices, provided they have luck and are "cut" at the right time, they are assured a comfortable livelihood. And there is Beppo whose voice did not hold and who ultimately found work as a tutor to the youngest Treschi child.

Carlo, Tonio's elder brother, banished by the father, returns to the city after the elder's death. And with him returns a threat to the Treschi family so powerful, Marianna, Tonio's mother, goes mad and a dark secret of Tonio's origin is revealed.

So begins the mounting

tension of one of the most intriguing novels ever written by Anne Rice. Rice, author of the now famous vampire tales, *Interview With A Vampire* and *Vampire Lestat* and, more recently, the mummy tales, *Ramses* and *Queen of the Damned* as well as several soft porn novels written under various pseudonyms, has established a reputation as one of the most imaginative, if not literary writers of the last 10 years. In this historical novel, written with great attention to period detail, unfolds a dark and wondrous drama.

In his exile to the maestros, Tonio becomes lovers with his teacher, Guido, who is himself bisexual. As a castrato, and now mature male, Tonio is introduced into a world where he is sexually in demand by men as well as women. In this world of professional music, access to which was

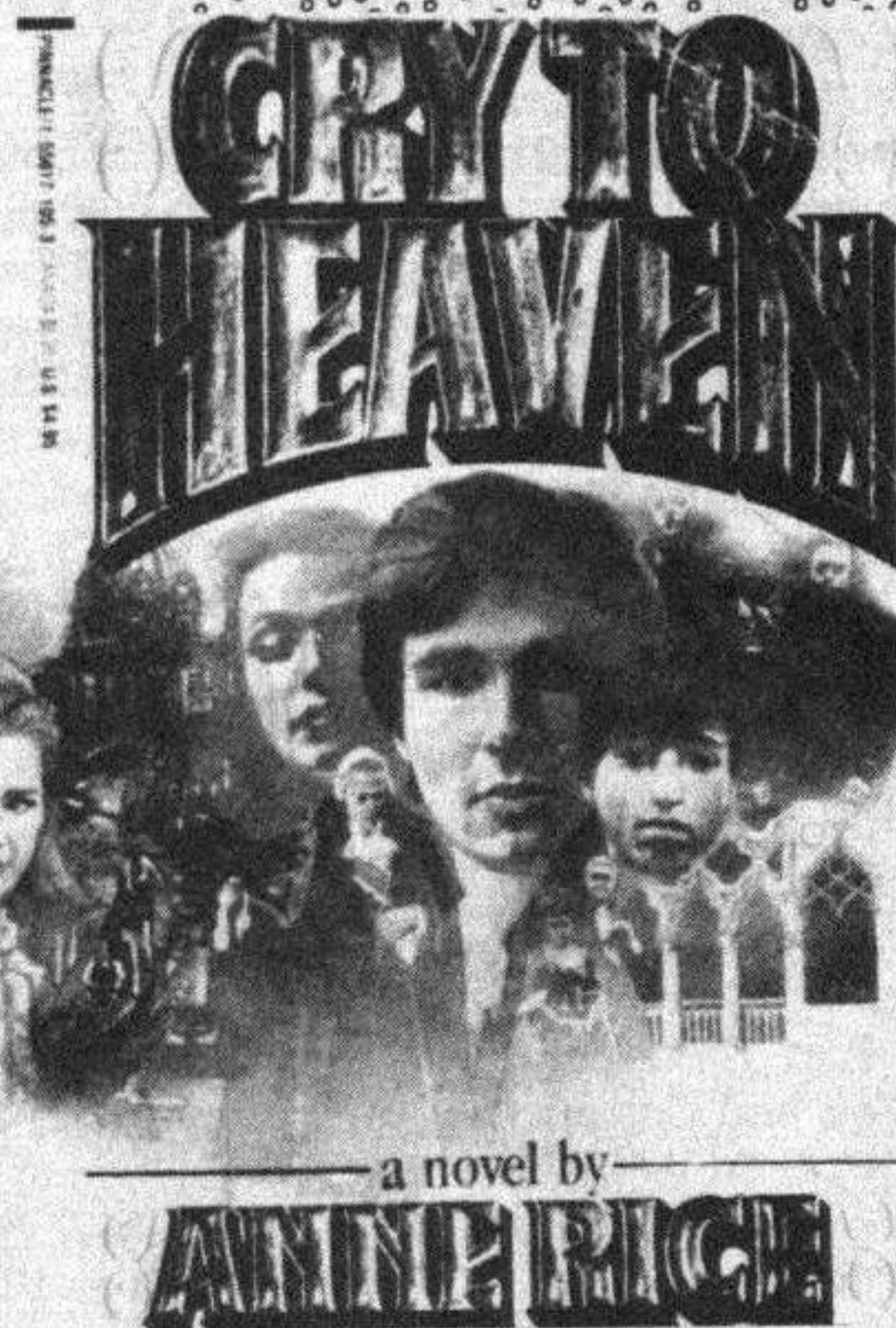


Photo by Helga I. Sigvaldadottir

denied women performers (there were choirs of girls and young women who were not professional), men dressed as women for the stage. Such dressing was elevated to a high art.

Tonio for years refused to take such roles (read the book to find out why he changed his mind!) but when he did, he was stunningly transformed. Tonio's transformation from a frightened and mutilated child to a brilliant performer of rare emotion and talent is painful and thrilling to read.

Cry to Heaven is better than Rice's earlier historical novel of the "Gens de Colour," entitled *Feast of All Saints*, which is about the descendants of the mixed-race immigrants of Haiti who came to New Orleans in the 16th and 17th centuries. Both novels are fascinating reading: *Feast* because of its excellent depiction of racism, assimilation, passing of mixed-race people and the internalization of that racism. (I believe *Feast* could serve as the metaphorical equivalent of a morality play for bisexuals.) Each novel is distinct in its ambience. But the plot of *Cry to Heaven* is more taut, more well-drawn though somewhat predictable. *Cry's* characters were more memorable, the motivations more real, the dramatic relief more satisfying.

This is a novel of erupting volcanos, volcanic passions, brilliant operatic theater, rare bisensuality, delicious sex, and sweet, sweet revenge.

—Reviewed by Jim Frazin—

Thou Shalt Not...from page 45

omnipotence differing from the character of their real fathers... And so they create an image of God based on the model they are already familiar with. Their God is like their father: insecure, authoritarian, power-hungry, vengeful, egocentric."

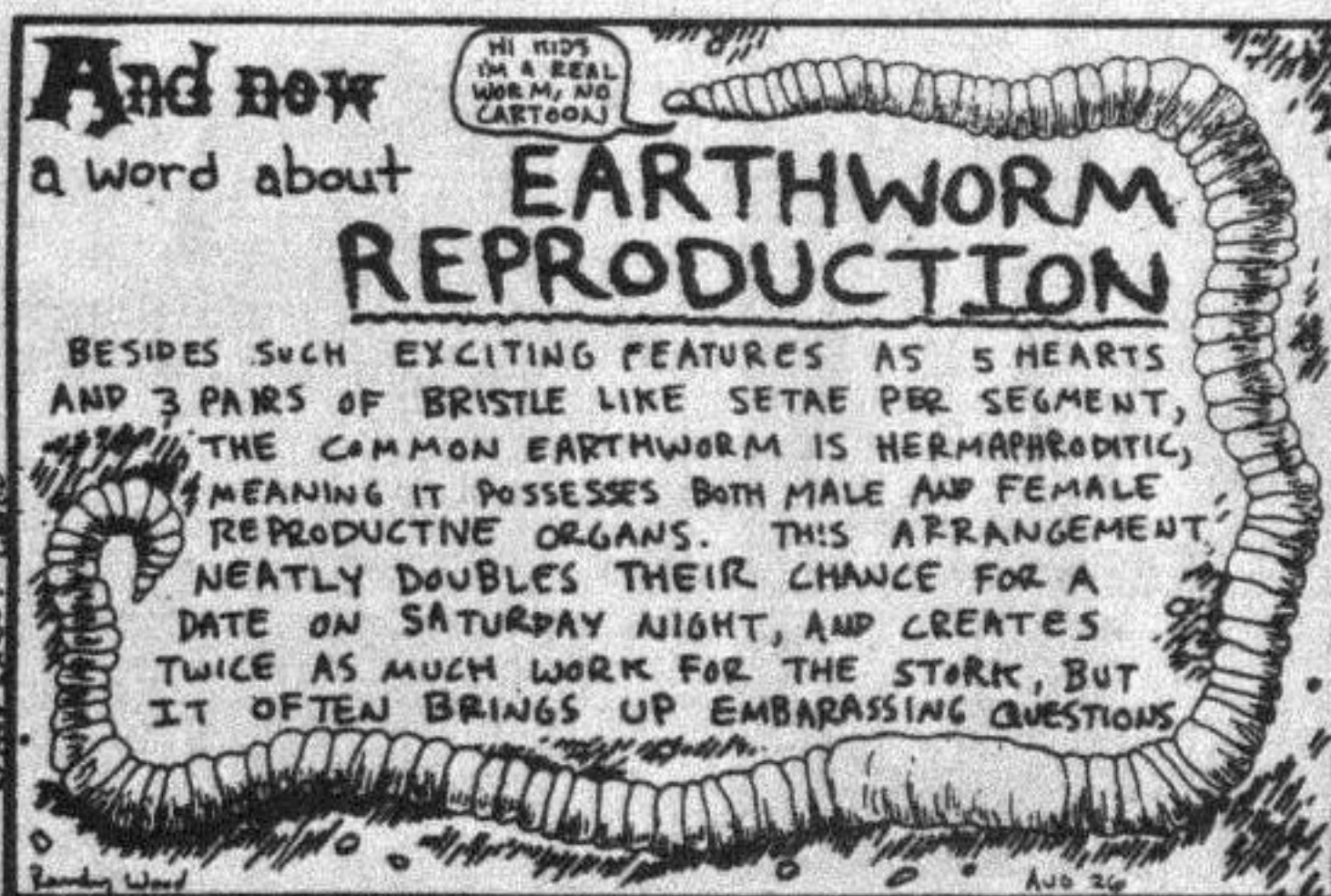
Alice points out how afraid of feelings society is. Yet it has been her experience as a therapist that feelings heal and make whole. She notes a blossoming effect and increased creativity once patients have remembered and experienced the pain and trauma of their childhoods. She believes that we tend to reenact traumas which are repressed and the required energy severely inhibits our vitality and creativity. It apparently makes us poor decision makers too. "Since each of us learned as a child to overlook the contradictions in our parents, we scarcely notice similar inconsistencies later in life. If we do, then we try to incorporate them into philosophical or theological systems." She also believes that popular morality and child-rearing has the opposite effect intended. Instead of resulting in loving, altruistic citizens, "The hatred rooted in the small child's reaction to this training swells to immense proportions, and the Church (in part unconsciously) abets the proliferation of evil, which, on a conscious level, it professes to oppose."

I found Alice Miller's *Thou Shalt Not Be Aware* nothing short of a god send in my personal

recovery from an abusive childhood. Since I have a degree in psychology, I found her credentials especially comforting. In college, I found my psychology textbooks to be of little help when I was still wondering if I had a legitimate reason to be angry at my parents or if I was just too sensitive, as they claimed. I believe Alice Miller has made a major contribution to the field of psychology with *Thou Shalt Not Be Aware*. I also hope more will be written on this topic by psychoanalysts and psychologists who can take her observations even further, for Alice Miller suffers from poisonous pedagogy herself. Throughout her book she finds it necessary, while she explains why she finds fault with Freud's drive theory and the Oedipus complex, to make obsessive references to what a great man he was, how he surely would have done better if only society had been more supportive and how much that is great and wonderful he has contributed to the world.

Chapter 15, "The Father of Psychoanalysis," was completely out of place in this book. It is almost an apology of sorts from Alice to Freud. I found it revolting in light of all the important assertions Alice made in the 185 pages which precede it. I highly recommend the book. And I would highlight chapter 15 as another excellent case study on the dangerous pitfalls of poisonous pedagogy.

—Reviewed by
Teresa Ann Pearcey—



MONK

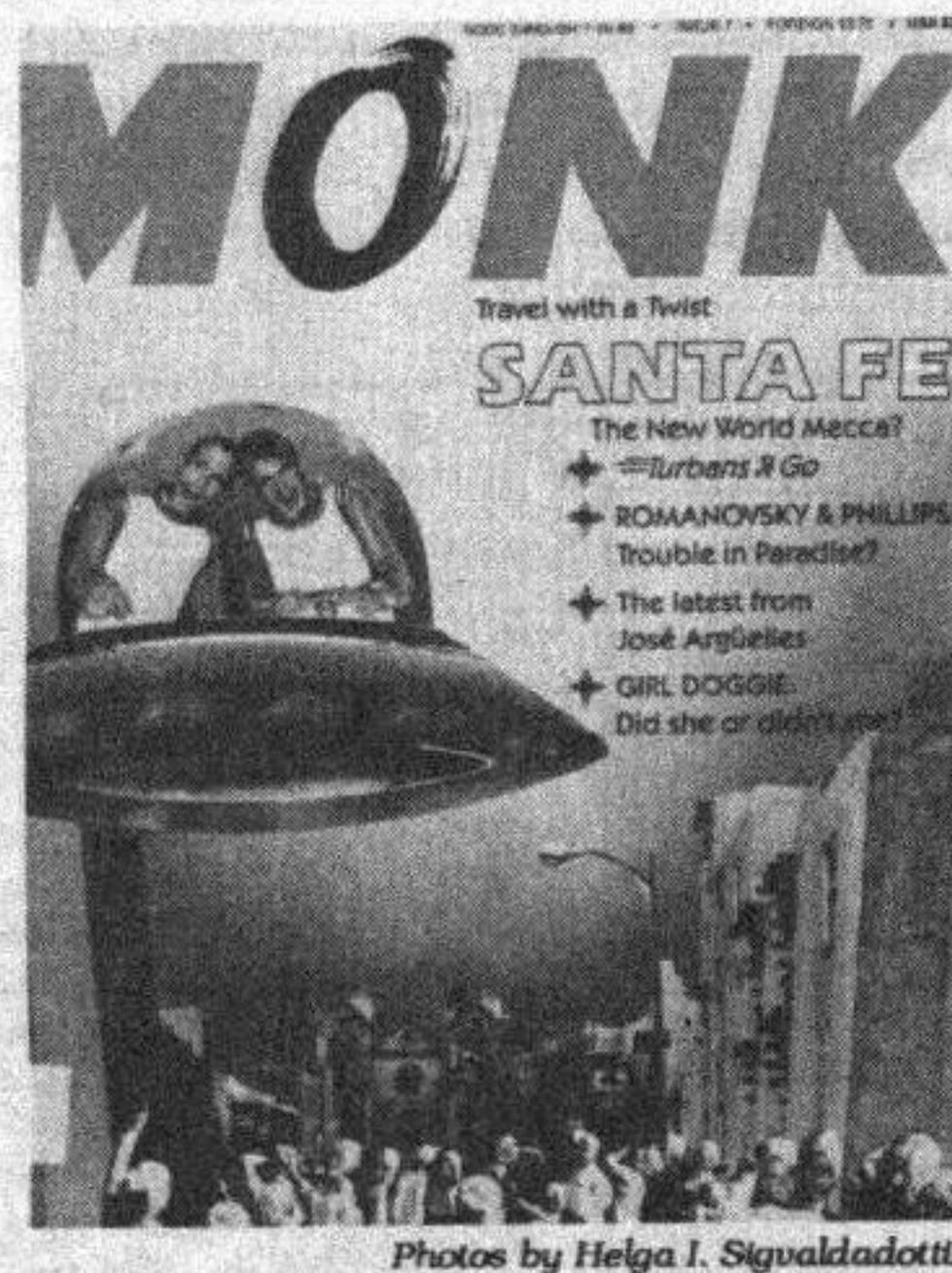
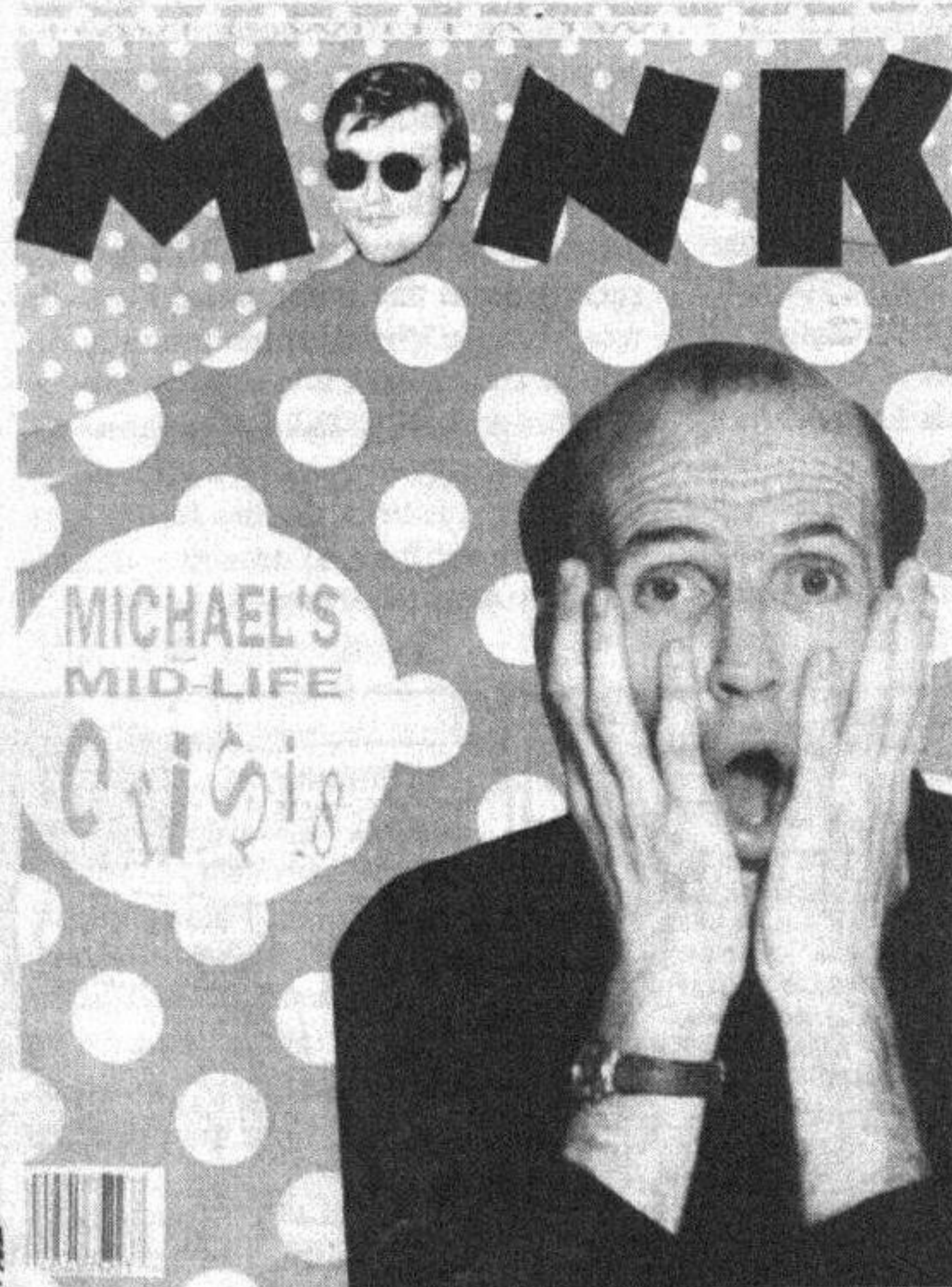
Travel With A Twist

Published by Michael Lane
& James Crotty (The Monks)
175 5th Avenue
Suite 2322
NY, NY 10010
Quarterly; \$10/4 issues



"Monk is the saga of two men who fell in love and sold everything they owned and hit the road with their cats, Nurse and Nurse's Aide, and for five years argued across America publishing the world's only mobile magazine using a solar-powered Macintosh computer, while traveling first in a '72 Ford Econoline van and then in a 26-foot Fleetwood Motorhome, reporting on the incredible people, places and phone booths they encountered along the way...So, the journey continues."

This is the story of MONK, 64 full-color glossy pages depicting life on the road from a cosmically queer perspective. After reading only one issue, the reader is hooked into the World of Monkdom through what seems to be one big giant postcard home. Monk reads like a bawdy, campy, quirky travelogue/diary written by nomads on the edge. You never really figure out who's more weird; the Monks or all those "average" Americans they encounter.



LOGOMOTIVE a little queerzine that does

Published by Sunah Cherwin
P.O. Box 3101
Berkeley, CA 94703
Quarterly: 4 issues/\$18

The 'zine scene has never been hotter! You need only to graze the magazine racks of local bookstores to see that publishing one's own rag has become the latest rage. Anyone with anything to say at all can play editor thanks to personal computers and desktop publishing. The result is an incredible array of creative endeavors from which to choose.

The best and most interesting reading can be found among the queer 'zines and in particular, the queer sex 'zines being published by bisexuals and by lesbians.

LOGOMOTIVE is one such gem to recently hit the racks. It stands out from most for its appeal to readers of all genders and sexual orientations. **LOGOMOTIVE** is sex-positive and hot and nasty and sensual and not necessarily politically correct.

The layout is a mixture of xeroxy crude and Pagemaker slick. The photos, illustrations and cartoons, combined with ample use of white space and large type, make **LOGOMOTIVE** a quick read. In fact, if I had anything negative to say about **LOGOMOTIVE** it is that I was left craving MORE (but this probably says more about my inability to be satiated than it does about this 'zine falling short).

LOGOMOTIVE comes across as a labor of love. It's apparent that editor Sunah Cherwin loves 'zines (she is involved with several that are published locally and issue #1 includes a detailed "How-to" piece encouraging others to start their very own 'zine). The fiction is well-chosen and representative of a diverse range of writing styles and tastes in erotica.

LOGOMOTIVE is a well-rounded sex 'zine that I rate a '10' on the wet scale.

Summer 1991

The Making of a Sex 'Zine

by Sunah Cherwin

I'm publishing a sex magazine, about my experience of sex and its silliness and magic and how it makes the world work. So far, it's like this: Andy told me an amazing story, about romance and intensity and how a person can become fascinated with his tiny upside-down reflection on the shiny and impenetrable surface of a random other and fuel his life from that spot of light, like a catalytic converter and Mexican gas, and it sputters and stalls but it's MEXICO. Do you get it? A lot of people don't get his story, either, I'm afraid. I'm going to publish it for those who do, because I want that impossible spot of light for all of us, and this is the best I can do.

Or it's like this: "men's magazines" publish centerfold pictures of 19-year-old women, showcasing them as if the pictures of these women were, in fact, sex itself, as of sex resides not in the reader but in the product the reader has bought. I think I can counter this idea by having a regular centerfold, my actual wonderful friend Jennifer, that readers can write to and interact

with sexually in the magazine. For example, if she likes an idea someone has she can do it in the mag, or if she doesn't she can talk with the person about it in the mag. Or she can be stubborn and pouty in the mag, like she can be sometimes, because sex with real people is like that. Is this deconstructing the idea or am I just doing the same damn thing? Is this like someone has already said to a friend about Andy's story: "Andy's just in the 'zine because Sunah likes him, right?"

And it's like this: suddenly having tons and tons of other people's work to do, work for my friend's magazines, computer lessons, work I don't even get paid for, because I'm so desperate not to get my magazine out just yet and have it not be good enough. I know I'll get it out, though, because I have some incredible stuff I want to share with you all.

The past week I've been plugging away, just writing the parts that haven't been written yet, one page at a time; going to the library; begging for graphics—and the puddle of stuff that hasn't been done yet is evaporating. I did the cover today, and it looks just fine.

Mostly it's like this: working with old and new friends, playing with ideas, staying up late, cursing the Mac, doing everything I can think of, short of getting a job, for the money to publish. I think it's a damn fine way to spend my time.

If you want some details, I wrote a how-to guide that I will send anyone who wants it. Or, if you want to buy my 'zine, **LOGOMOTIVE** (\$5 single, \$18 four issue sub), you can write me at PO Box 3101, Berkeley, CA 94703.



Photo by Helga I. Sigvaldadottir

I pulled up for some gas
you called me

sir?

ma'am?

Then muttered under
your breath

Oh Brother...

Why even bother?

Does it really bother you

That I am Tall

Dark

And Stronger

Than most of you

More open and

broader than

you?

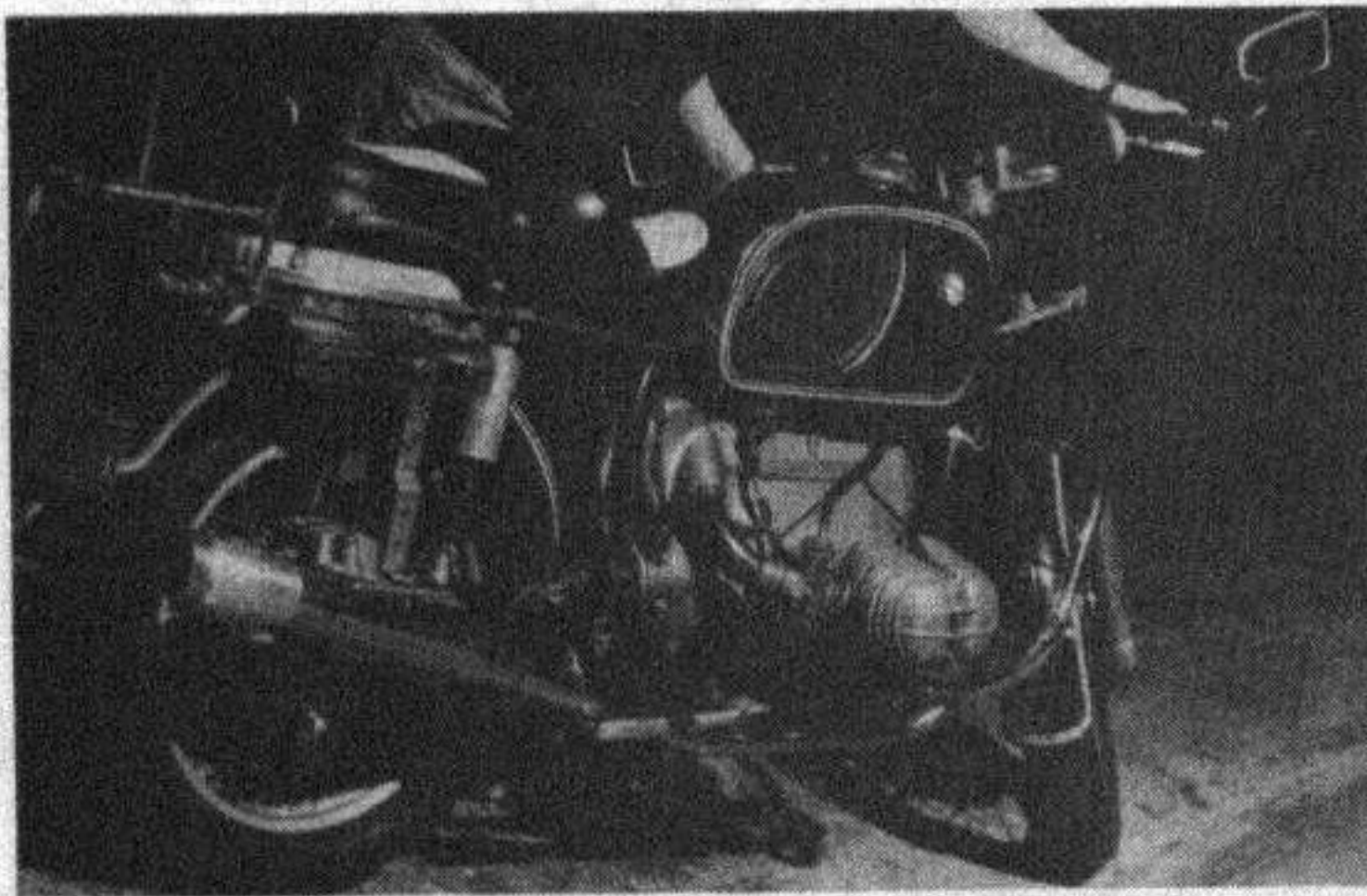
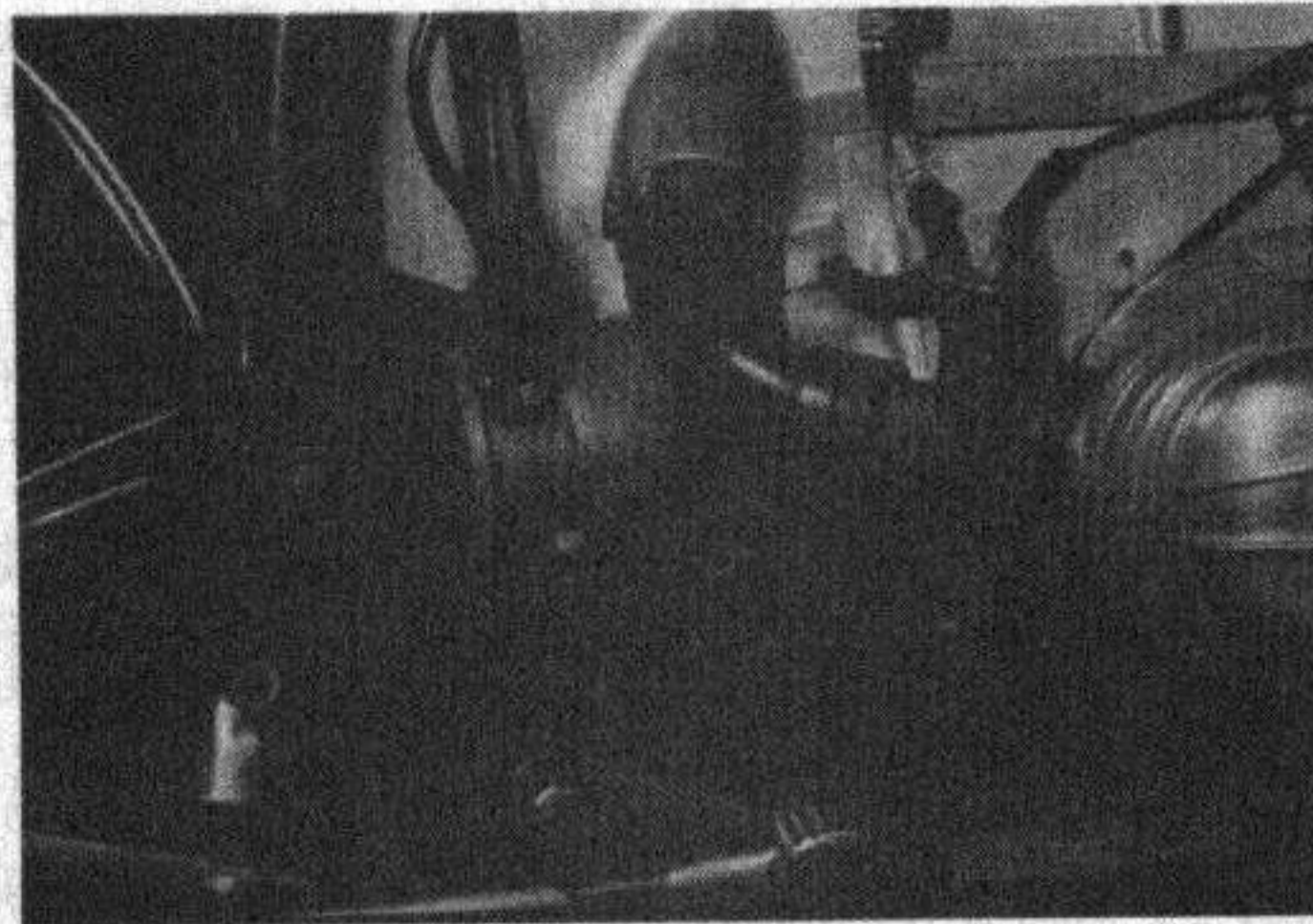
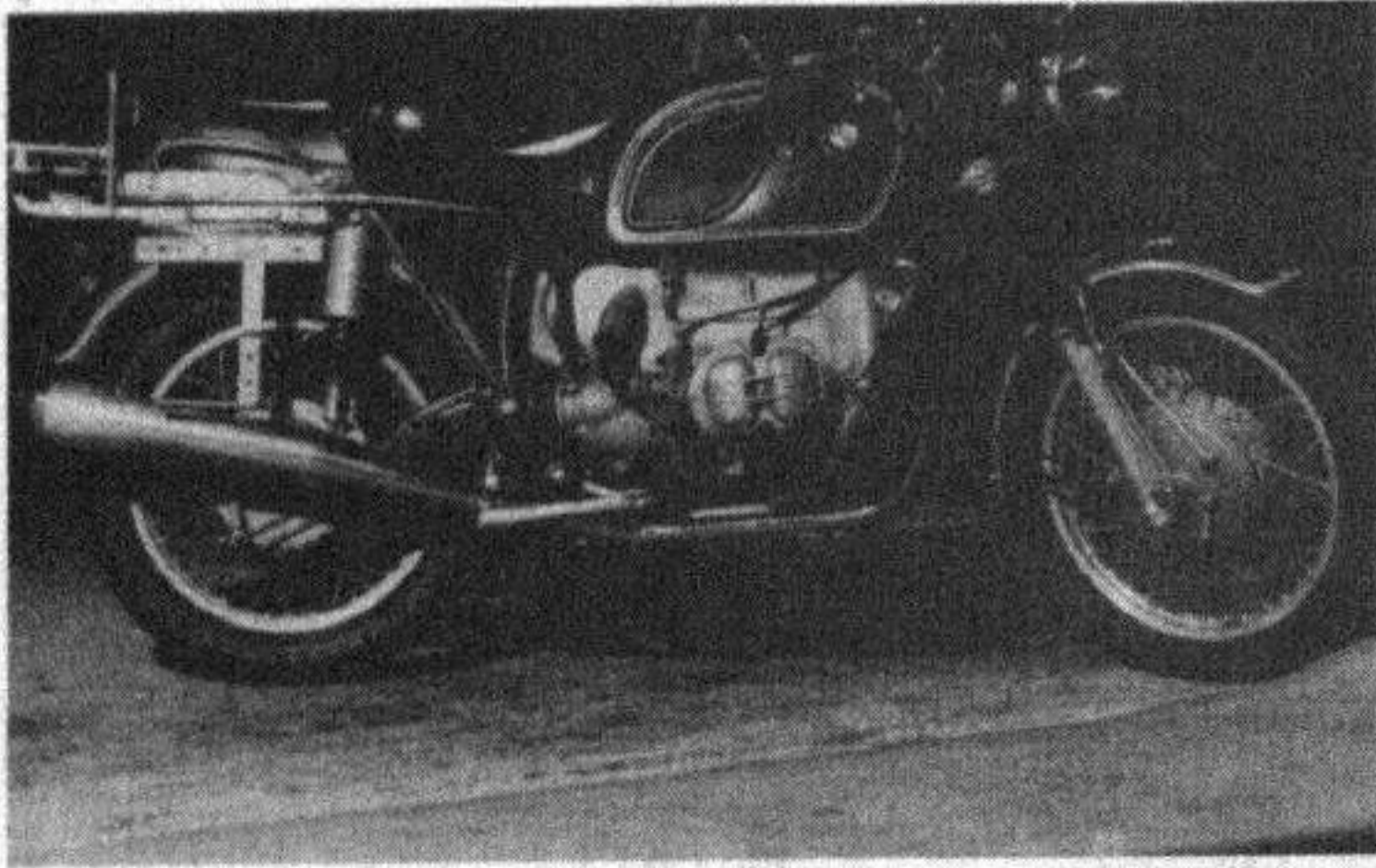
Is it that you
cannot identify

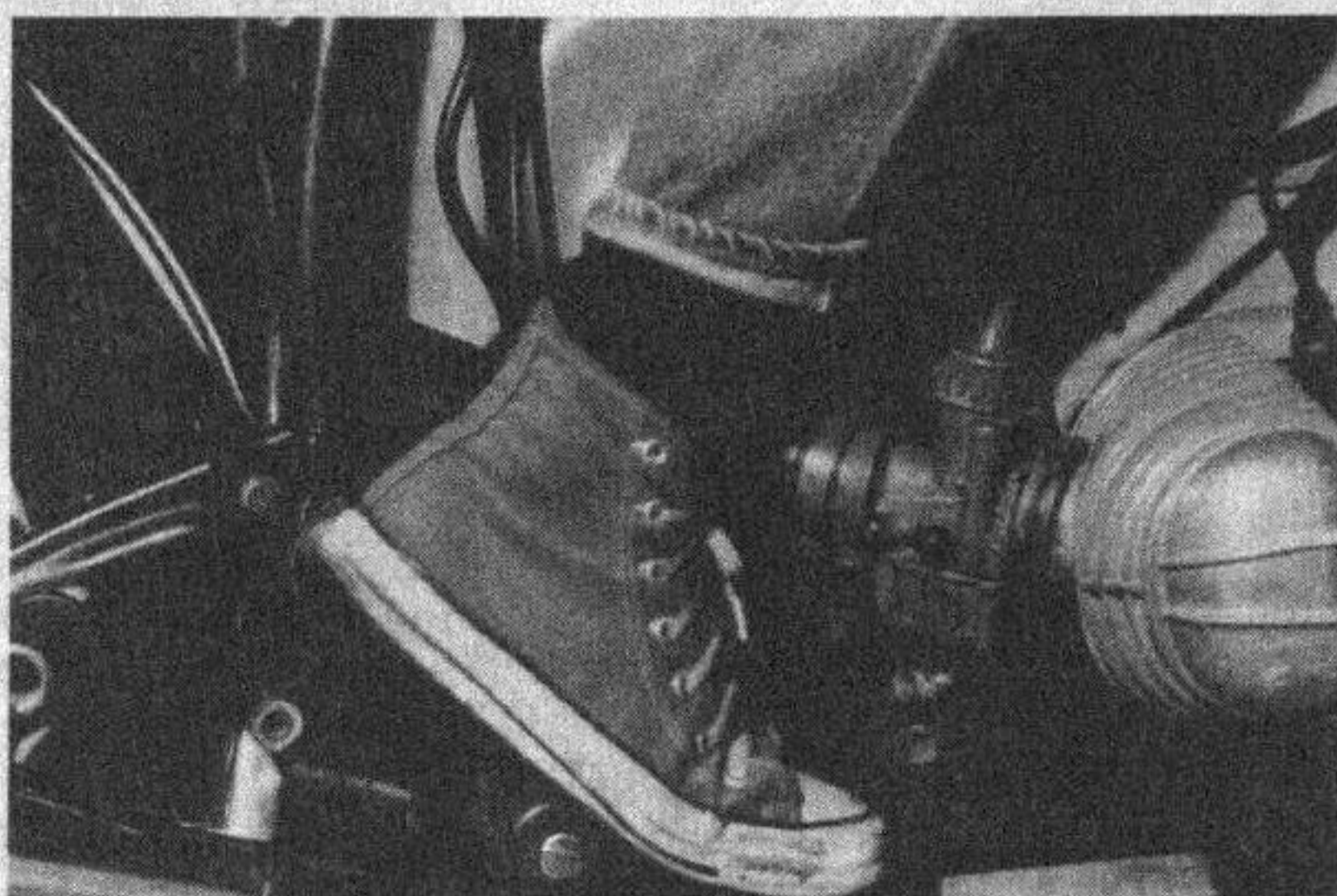
Who I Am

What I Am

And What I Like?

So I like old motorcycles,





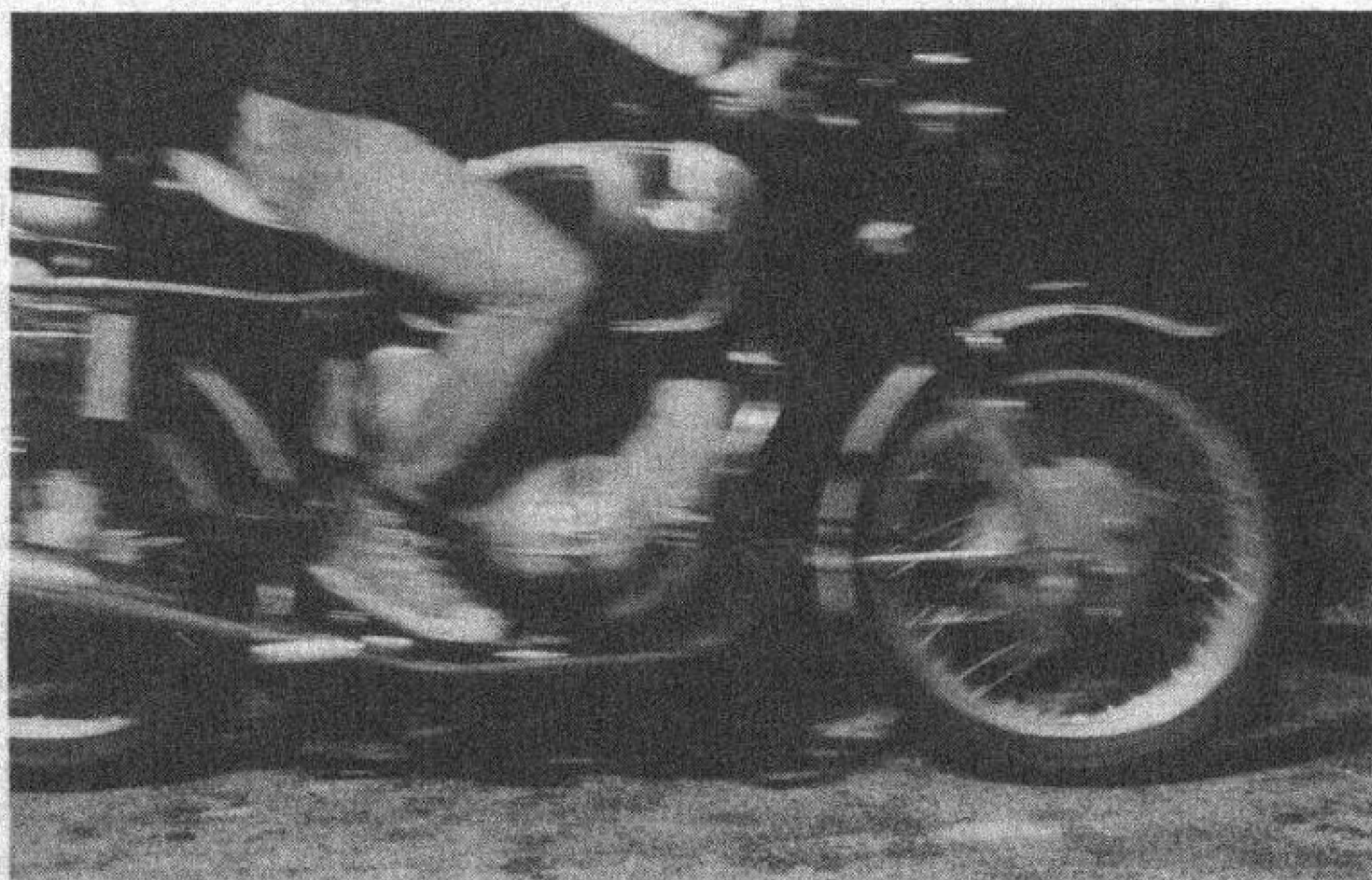
blue jeans, and Converse Hi Tops that make me bounce when I walk—which my grandmother hates, but I love—my Southern Belle grandmother who taught me to be strong and to believe in myself and stand behind my beliefs.

My right to gas up my bike.
Go for a ride on a
hot summer night.

My right to feel
cool and
strong and

FREE

and forgetful of
your anger
toward my
self-assuredness
and androgyny



—Photos and essay by Jaime Smith—

Fiction & Poetry

Incarnate

by Li Min Hua

If Heaven
disembodies,
I don't want to go there.

I'd rather survive
in the fragments—
ink on a page,
a word changed,
dried spit
or sperm.

—Li Min Hua is an award-winning poet with over 850 works published to date. He has authored three books of poems: *Sunspots* (Lotus Press, 1976), *Midnight Lessons* (Samisdat, 1987), and *Litibelle's Pew* (Dragon Disks 1990). His poems have appeared in hundreds of magazines and several anthologies, including *Amelia* (1990 First Place Sonnet Contest winner). He has read his poetry in the U.S., Canada, England, Hong Kong, and The People's Republic of China. The University of Michigan collects all his works. He is from Newark, New Jersey—

As quickly as she entered my life
she left

pulled out her penis
and left me
bloody, hurt and confused

So much a woman
yet so much a man

Paralyzed I stand scraping
my nails down my cheeks
watch the tears come,
the heart shrivel

The mirror, a blur of pain
the reflection of love unconditionally invested

So much like a rosebud
I opened up

So much like a venus fly trap
I closed

The flowers she brought me felt like
salt poured on an open wound

I let her go
threw my man back into his ways
and let her run away from himself.

—Stacy Miller—

Rainbow of Gender

by Melvin Frankel

Sexual preference depends on
where we step down from
the heavenly realm. At some point,
in crossing the rainbow colors
to get here, we're bound to pass
through the lavender band
where male and femaleness
shimmer at equal levels
so it's finally apparent all
through us: the hue and sly
of gender unites—along
the bi-way—providing the proper
agility, so each person goes inward—
reeling and outward flexes light
orgasmic the way back Home.

—Melvin Frankel, born in Pittsburgh, 1943. In 2012, hopes to be reborn. (Into New Age), theater, probing symphonies. Playwright grad., Carnegie Tech. Past theater editor, Gay Community News, Boston. "Poet laureate," Amron Esoteric Church. From San Francisco, California—

Tripods & Peas

by Maureen McDonnell

My father's gallery,
a black and white surreality of
paper people caged in frames—
I'm one of them,
my eyes shellacked,
frozen for the camera click.

He visits us,
the loved ones hung
with wire in a panorama—
all in focus,
posed as still life.

"Don't go down the cellar!
Daddy's working in infrared."
I make a crack
to hear the trays rock back
sloshing developer.

The dark room:
a negative retreat
from moving subjects
who make requests.

The dungeon man is guilty
for hiding when the lighting changed,
for shooting and leaving us exposed.

I hear him counting,
"One chimpanzee, two..."
timing the process
of making faces for the zoo.

*I am consciously challenging
your unconscious
by being myself
when you expect me to
be someone else.*

—Written by Dajenya, a self-defined bisexual lesbian as well as an African-American Jewish writer, single mother and psychology student. She lives with her two sons in Richmond, California—

Insomnia

by Jayne

Sleep is hard for me
With the three of us here in bed.

Here on my right is my last love
The one I've just grown out of
Yet he still clings to me
A cocoon that once hatched a butterfly.

Here on my left is a new love
A beautiful glass box of jewels
Purity and life with new opportunities
Whispering softly in my ear.

And then there is me
Stuck here in the middle
Not wanting the cocoon that restrains me
But afraid to turn towards the whisper
That promises everything
And gives no guarantees.

So I lie here awake
Because there is not enough room
For three in my bed.



auto(nomous)erotica

lying in thick green flannel terrain, longing for release in dreams, the spindlings & mutilations of daily tensions unfold. lower back & neck press into the bale of futon. knees draw up the mountain of bedding, & hands root into the warm valley of thighs. elbows angles flatten into a stretcher pulling out gravity's residue. light springs from spinal fount whispering into the rapid eye movements of unattached desire. brushing through anemone of fingers in oceanic pulse, the distance from another third eye to base chakra sojourned in meditation—on the time in flesh, the spirit as always incarnate. mouth lapping & tracing folds of lips, tongue plumbing the ascent to silent song, below in a daisy chain of self, that being held enters the image of the sweet darkness cradled in rounded muscles upon which the future will sit, while yesteryear's seat is graced with a soft millennial thrust. now all pores open with droplets swelling into streams, diving slowly into the depths within the skin, a tide rises & white waters roll onto the shore of breath, lungs full of the world's flush, the breast a sediment on a heart of pleasure.

ben e factory
8.10.91

Engenderment

by M.S. Montgomery

I've sworn my fair one she'll not be bereaved;
I'll not forsake him, for his flesh is swarth.
By me two comely infants she's conceived;
by him two hundred poems I've brought forth.
Each generation has one source in me,
Yet I alone could never make them live:
his love inside me, mine within her, we
create together all I have to give.

Mother of children and father of songs,
enveloping and penetrating, both
know it's you my potency belongs,
and to you two I swear this sober oath:
though scions die, and yellowed sonnets burn,
fresh loves we still shall make, dears, each in turn.

—M.S. Montgomery, a librarian at Princeton University,
has had poems published in *BiFocus*, *North Bi North-*
west and in various gay, men's and various other period-
icals—

Laughing At Love

by Marcy Sheiner

Sitting at the back of the bus
I opened my new "Love" calendar.
Four young Black girls
giggled and roared.

The Japanese woman beside me
cast a knowing wink
and we laughed
at the laughing girls.

For one brief moment
we all left America.
We was just girls
laughing at love.

—Marcy's bio appears on page 58—

Parentheses

by Laurence W. Thomas

When she (lesbian) and (gay) I
had our first (heterosexual) kiss
in the doorway of her mid-town apartment,
we were cautioned by a cop (straight?).
I wonder if she found it as funny
as I did; is Manhattan so uptight
that a (straight) kiss is frowned upon?

—Laurence W. Thomas is a teacher in his native
Ypsilanti, Michigan after spending long periods
of time in Uganda, Costa Rica, and Saudi
Arabia. He published his first book of poetry
entitled, *Pursuits*, in 1986 and four chapbooks
since then—

Hence

by Angela Lorio

Love and caring denied
under the black lace slip
of postmodern sex.
Hence the moods—
the cutting dark passions
the blinding white satin lows.

Black lace torn and love
admitted.
Postmodern fear.
Left alone.
Hence the moods.

—Angela Lorio is a graduate of
Louisiana State University and is
currently living in Houston. She is
24 years old and her interests
include origami, the Tarot, and
roller-blading. She is an avid fan
of industrial dance music and
new age music—

Meaning To Change

By Jamison Green

We change from Saturday to to-day.* She said this as easily as if nothing was meant by this but she knew what she meant she meant this exactly. Change is unsettling to some people. Change is unsettling and so is meaning exactly. She meant exactly whenever she meant to.

She sat firmly in any chair. She made the chair an extension of herself and anchored herself firmly to the earth through any chair she sat in. She kept her feet upon the earth at least one most of the time, though not when she reclined. The connection was always important. Connections are always important nothing else is nothing else is nothing else is. I never saw her recline, I only imagine it for you.

Change is a much more frequent thing than many of them ever expected. Certainly none of them imagined how quickly it could happen that life was no longer about living but is now about changing. So many declarative statements are no longer true. So many strong opinions rendered brittle as dried chrysanthemums and aching to turn to dust. It is the form of the old style we love so well. It is the memory that draws us. Even an imagined memory of living in times like hers, in the luxury of a time when they could indulge in pure thought and then shape it with their hands is as compelling. It was. It is. It has to be. We must not be alone. We must have ancestors, a thread through time connecting our thoughts our bodies, something to press our skin against and feel feel feel feel to keep the changing in the background or just outside the door a thing apart to be observed. We think we can choose our connections and our changes from a distance.

Mix now with the language of memory. Is the object to tell what was there? What is there is remembered is different from the different times in motion. They walked together, her step was not hers. Birds were flying over the river they may not remember. She has other ideas. She means to change.

Change has been made before but not in the same way not ever never the same or it couldn't be. Forceful sitting like our ancestors does not carry the same weight today. So many emulate that bold look, that confidence that haircut. Some take wives to entertain the women. Some entertain only women. This is now more fashionable than a long black dress.

They walked together and it was the ancestral difference that did it. Somehow the ancestors never seemed to come from her own family. We select the features we like: a haircut, an attitude, be bold like a man. Like a man, like a man, but never a man, never quite legitimate without muscles like that. There was no comfort, no solace in any embrace unless there was the greater strength. The difference was that she could be stronger than only

women and only some women would respond. She liked men. She did not like what women did to them pretending women did not need muscles because they claimed brains though muscles were so much prettier. Men like their own muscles she liked her own muscles cockles and muscles by the seashore. The cockles worried her. She could get muscles. Some women liked muscles. She did not want a woman who did not want to feel them. But what would she do when the woman wanted to feel cockles? Find a woman who wanted muscles and who could live without cockles by the seashore.

This goes on all the time. A seeks a B to provide for and be provided for by. Must be handsome and strong. Permanent relationship desired. Gravitation works and people find each other sometimes themselves. She was fortunate to find her. Between them they could create worlds of difference. They could press together and feel themselves magnified exalted gloriously reflected confirmation of dreams on their lips. But she had reservations. Reservations resolutions resolutions reservations regarding resolutions regarding remembrances remember the resolutions in spite of the reservations. She was meaning to change.

All she needed was the nod of assent that this one would live by new rules with her. She had asked others and some were horrified some laughed her worst fear in her face. These were ill-considered and dispatched. Now this one confirmed her and said it was fine with her. Elation became her and they talked about marriage and family.

Now it was started she rushed into it no turning back it was everything to her it was life. The doctors confirmed her. They marveled that she could walk just right had all the mannerisms right all the ways of speaking of looking of thinking all manner of things clearly a mistake of nature which they were fortunately able now to correct. Yes yes it had all been a mistake how people looked at her and judged her. It was wrong of them to do it but with help it would not go on. They gave her an injection come back in two weeks and they gave her another come back in two weeks they gave her another and an ace bandage for her breasts come back in two weeks for another injection. Hair on her legs hair on her upper lip she worked out with weights to beef up her shoulders. She got a new job using a new name and got an injection every two weeks.

A new strength is pouring into him. A new self-confidence is manifest. Purpose and direction all fall into place. Now this is change this is life no other. He buys his first suit and takes her to dinner in a fine restaurant they say yes sir she is so proud of him he says my wife will have bringing confirmation to desires and dreams of change now no one will ever again have to live a lie. Now everyone who can be who they must be must have the respect they deserve can do what they want it to do. No one needs to be mistaken. No one needs. No mistake.

Memory makes no mistakes always true to itself and easily revised if necessary. He has saved

her from disgrace. Soaring. Dipping diving spinning
ace pilot hero in the sky. No one sees you and your
glory is all yours. Air rushing. Barriers breaking.
Earth below you mundane quiet without glamour.
He does not fly but he flies in the face of old convictions.
He flies in the face of them even as he confirms them
brave and resolute heroic. He remembers his boyhood
there were so many things he missed because of the
funny thing that was wrong with his body then. If he
could have a son she could give him a son and he could
give him a boyhood and life would go on and on and on
oh what a lovely change this living is now that his
body is right. He gave himself the injections every two
weeks. The scars on his chest were from the war he
said.

We think of the ancestors like photographs timeless
unchanging. So many strong opinions now vulnerable
left quivering dandelions by the path he makes. He
will become someone's ancestor still and quiet in the
distance of a photograph but here and now his sound
his image scream past us sweeping change with it the
cycle of time expanding and contracting around us no
linear flow no decisions no illusions life knowing
change and connections and meaning exactly to be
exactly is to be only to be connected to changing
meaning exactly connected to being alive alive-O.

**A quote from Gertrude Stein*

**—Jamison Green is an East Bay writer/musician
currently working on a series of stories concerning
gender identity—**

What They See

By Marcy Sheiner

The most presentable man I ever brought forth for my mother's scrutiny was a female-to-male transsexual. She had previously endured — or, rather, ignored — 20 years' worth of long-haired androgynous hippies, struggling Black musicians, and one or two women, all of whose existence she heartily disapproved. But Jonathan (nee Joan), who after years of hormone treatment and surgery resembled Dennis Quaid, cut a fine figure in suit and tie, and his photo was triumphantly circulated among my relatives in Florida as evidence that I'd re-joined civilization. I fed them a personality profile to accompany the picture, omitting, of course, the custom-made genitalia. The only spicy tidbit I offered them, which bordered on truth, was the fact of his "ex-wife's" lesbianism, a detail they digested, thanks to Oprah and Phil, as a common contemporary occurrence.

I'm not much of a liar, and was surprised to find that I never once slipped up: all too easily I passed off Jonathan — and myself — as thoroughly ordinary. I was equally surprised by my family's unquestioning faith in my story: they readily accepted that I'd fallen in love with a white middle-class corporate executive with seemingly no aberrations other than a kinky ex-wife. This gave me pause: perhaps that was indeed who I had fallen in love with.

Familial approval was entirely foreign to my experience. Although I had desperately craved it, I now found myself growing more distant from Jonathan with each day spent under the Florida sun. The more I spoke of his child (neglecting to mention she'd been conceived by artificial insemination) or his refreshing communicativeness (neglecting to mention the female conditioning that

continued next page...

Gender Love

by

Selena Anne Shephard/Andy Plumb

interweaving
Everchanging
Rearranging
In constant metamorphosis
Male or female, what am I?
Never quite sure
Even when I am positive
Genitals say this, mind says that
Then they switch sides
The transgend-dance goes on forever

Out on the town
adorned in silk and lace
feeling femme all over
come across a tempting gent
w/eyes of piercing green
looking me up
dressing me down

Do I
frighten
tease
confuse
bewitch
repel
fascinate
provoke
enchant
bewilder
dazzle?

Do I make him wonder
what this gender game is all about?
That would be nice
It would be even nicer if he kissed me

**—Andy Plumb/Selena Anne Shephard is a subversive/sub-
urban, transgendered bisexual, at least for the moment.
S/he writes tales of life betwixt and between. S/he is from
Larkspur, California—**

had nourished it), the more alien Jonathan seemed to become. It was as if I'd given my family a present; it was no longer mine.

Five days later I staggered off the airplane and into Jonathan's arms with an overbearing sense of apprehension. I was suddenly aware of what people all around us were seeing: a woman reuniting with her boyfriend, or, for all they knew, her husband. I could have been a wife, something I had not been or wanted to be for 20 years. It was as if the molecules in my body were busily rearranging themselves to form a new public and self-image.

Of course, I knew what was in Jonathan's pants, even if my family and innocent bystanders did not: a tiny penis or large clitoris, depending on your viewpoint—a cross between male and female genitalia. Still, Jonathan's maleness was never in doubt, not even when the butch dyke flashed briefly in his facial expressions and gestures.

But those flashes were what most fascinated me. Sometimes I'd look at his head bowed over my breast, his mouth fastened to the nipple, and perceive him as a woman, a beautiful strong lesbian. Then I'd glimpse the hair on his flat chest and would soar into new heights of ecstasy, transported by the dissolution of gender distinctions.

Now, however, when Jonathan's hand dove deep inside me, I saw only the man I'd paraded before my family. I remembered my mother joking as I'd left about how I was short on sleep and probably wouldn't get much once I got home. It was the first time she'd ever acknowledged me as a sexual being. Suddenly Jonathan's hand seemed an extension of the one that rocked the cradle, and I was repulsed.

"I don't like my mother approving of my sex life," I said, pulling away.

But by the next morning I was again perceiving Jonathan for what he was: a transformed being. Now when he lifted my pelvis onto his leg and rooted around inside me, I yielded as I always had before my fateful journey home. When we walked down the street, though others may have seen an ordinary heterosexual couple, I cherished the secret knowledge of who he had been, how far he had had to travel, and the miracle of the gift I'd been granted.

—Marcy Sheiner is an editor at On Our Backs magazine. Her work has appeared in Mother Jones, San Francisco Bay Guardian and other publications. "What They See" is part of a work in progress entitled "What Stories"—

Fisherman's Daughter

by Mary-Lou Brockett

Why should it surprise them?
They taught me the tide flows
both ways, and they raised
me at the slack—neither flood
nor ebb, but somewhere
in between.

Dresses for school
and fairy tales of handsome
princes for bedtime. Weekends
and summers on the docks,
listening to the men talk about
fish and women.

I fetched them beer
and pardoned their "French,"
and if I stayed quiet enough,
they'd forget I was there
and I'd hear adventures
of waves towering over their
bows and rainbows that spanned
the sky, and women in bars,
women in trucks, women in beds.

I admired their strength
and wanted them to love me.
I envied their lives and wanted
what they wanted. I learned
to appreciate a woman's ass
and a man's firm hands. At fifteen
I could haul gear with the best
of them, work a twelve hour day
without complaint and still
transform myself into something
female and desirable.

Sometimes I scared them—
the girl who was just one
of the guys—the guy who could
suddenly be so much girl. Sometimes
I scared myself. Never knowing which
way the slack tide would turn. Never
knowing what bait had hidden hooks.
But knowing, even then, that the tide
flows both ways, and that's
natural enough.

—Mary-Lou Brockett has had poems and stories
printed in various magazines including Calliope,
Thema, and The Eleventh Muse. She lives in
Connecticut with eight animals, including a
talking parrot—

A Woman Sleeping

By Kore Archer

Once upon a time there was a woman. But no one knew she was a woman except for one friend. This woman knew about horses and roads and people, and she drove stage from Mount Madonna, north of Monterey, into gold country. She was somewhere in her forties, built stocky and hazel-eyed. She had been male ever since the night she ran away from the almshouse back east, and her disguise was perfect. Her name was One-Eyed Charley Parkhurst, and she was sitting by a river in the Sierras watching her friend sleep.

This friend, Marie, had tossed her plumed bonnet and patent leather slippers into the fern and loosened her bodice. Her breath came light and slow. She lay on the satin quilt they had used for a tablecloth, one hand downward, the other curved open and blackberry-stained. Her eyes shuddered behind their lids, and a bead of perspiration found its way along her cheek. A knot of cobweb and pollen clung to her dark hair.

Marie thought she was homely, too short and too fat, but the men knew better. They adored her buck teeth and pigeon toes. They fell for her magnificent, soothing voice and her dimpled elbows and the way her eyebrows flickered when she laughed. They sent roses and waited outside her room at the Mermaid. *I'll never be able to ask her,* Charley thought.

Coming to this place, the two friends had followed a deer path, walking single-file, startling flurries of crickets from the pale, dry grass, and Marie had paused, put her hands on her hips, and sung a tune from home, a song she said wasn't the same without the three-part harmony:

*I asked my love to take a walk
Just to walk a little while
Down beside where the waters flow
Down by the banks of the Ohio...*

Marie had wanted to stay in the City, spend the day at the ocean, where last week they had bared their ankles and run shrieking along the surf's edge, arfed at the seals, and summed an elaborate fortress out of the sand. But today Charley had insisted. *I want you to see this place.*

The bank smelled of moss and rotting bark. Ever since Charley's apprenticeship to the inn master, Balch, and the beginning of her life as a man, the woods had smelled like shame and comfort, for here she could hide when her womanhood called. And of

all the secret places along her route, this was her favorite.

But when they'd gotten here, Marie had looked at the slanted, lumpy clearing, at the racing water, too dangerous to play in, at the red and black ants filing up and down the maples, and she had sighed, opened the basket, silently eaten and then gone to sleep.

The water rushed by aspen green and froth white and stonecolor and no-color, and its motion was headlong, not at all like the back and forth pull of the ocean. *In her natural estate, thought Charley, woman is neither frail nor foolish. This place tells me that. The woman I am here is the mother of the man I am elsewhere.* She tossed a chicken bone into the twisting current.

The river never falters, never tires. It hurtles towards its wanting, it gets its way. If I could decipher that torrent, what would I hear?

Marie is angry. Hot and angry, thought Charley. *At me? She wants to go home. Was she up late last night, or does her mood have something to do with those violet-yellow marks on her jaw?*

Last week at the ocean those new bruises had caused some quarrel. As they knelt over the sandcastle, Charley had put down her cup and said, "Marry me."

Marie's eyelashes blurred her reply. "What!" she cried.

"I love you, Marie. I could take care of you." Take care of you, screamed the gulls.

"But my dear—you're a woman!"

Over her soprano high laugh, Charley said, "No. That's where you're wrong. Maybe I was born female, but it's a man's life I lead. I'm a man, Marie. I've done everything men do for nigh on forty years, and I can do anything for you that he could do. Excepting one thing. I won't beat you."

Then Marie had stood, brushed the sand from her skirts and said, "Take me home. Now."

But Marie was never one to keep a grudge, and besides she was fond of Charley, and so here they were, each mesmerized by the water's calming roar.

And now just as Charley was thinking, *I will, I'll tell her. That I'm a woman, that I want to love her like a woman—* Marie opened her eyes. The sun was harsh in her face, and there was something else, some fleeting vision.

"Oh Charley!" she said, reaching out, "I'm so confused. Come hold me, please."

And the woman who knew she was a woman held the woman she loved.

—Kore Archer works in the Personnel Department of the City of Santa Cruz, California and chairs the City's Commission for the Prevention of Violence Against Women. She commutes by bicycle, is studying to become a yoga instructor, and lives alone with her cat—

Bi Community & Resources

mixed

Bi Women and Men Open Rap: Sundays, 7:00-8:45 p.m. Pacific Center, 2712 Telegraph Ave., Berkeley. Call 415/841-6224.

Bi-Friendly of the Peninsula/South Bay: Mondays, 7:30 p.m. Join other bisexual men and women at a Peninsula cafe for dinner and conversation. Call Gerard at 415/493-1415.

Bi-Friendly San Francisco: Mondays 7:30 p.m. Join other bisexual men and women at a SF cafe for dinner and conversation. Call Pierre at 415/753-0687 for info and events calendar.

Bi-Friendly East Bay: 1st & 3rd Tuesdays 7:00 p.m. Join other bisexual men and women at a Berkeley cafe for dinner and conversation. Call Susan 415/524-0574 for info and events calendar.

Side By Side Sonoma: Thursdays 7:00 p.m. Bisexual men and women meet for monthly potlucks and special events. Call Dena at 707/523-2036 for info and newsletter.

Side By Side Mendocino: Support and social events for bi women and men: mens' rap groups, womens' rap group, mixed social group. Info: Dave at 707/462-6248, or SASE to Support Groups, P.O. Box 111, Calpella, CA 95418.

Santa Cruz Bisexual Group: Support and discussion, Thursdays. Info: Misha at 408/427-2873.

Jewish Bisexual Caucus: Discussion, support, social. Meets monthly. Call Martha or Jim at 337-4566.

Arab Bi/Lesbian/Gay Network: Bi/lesbian/gay people of Arab heritage. Social, political, educational. Write P.O. Box 460526, San Francisco, CA 94114.

Bi Surfing/Boogie-Boarding Group: Get wet with this new group forming. Call Judith at 415/528-5331 for info.

Bi-Friendly Swing Shift: Social group for those with non-typical work hours (swing, weekend, graveyard, unemployed, etc.). Call Kuwaza at 415/465-9671.

Lavender SIG: A political & support network for fat bi's, lesbians, gays & their allies. Part of NAAFA (Nat'l Assoc to Advance Fat Acceptance), a human rights organization. Send SASE: PO Box 210074, SF, CA 94121-0074.

Society of Janus: Educational and mutual support group for adults interested in SM, BD, Leather. Open to all sexual identities. SASE to PO Box 6794, SF, 94101. Hotline: 415/848-0452.

..... Foundation: Sponsors monthly Jack & Jill Off social gatherings for women, men, bi, gay, lesbian. For info write: PO Box 3212, Berkeley, 94703.

women

Bisexual Women's Support Group San Francisco: Every other Sunday. Call Jane at 415/387-0109.

Bisexual Women's Group South Bay: Discussion & social group. Call Liz at 415/857-1044.

East Bay Bisexual Feminist Women's Support Group: Call Claire at 415/268-8693.

East Bay Bisexual Feminist Women's Support Group: 2nd and 4th Tuesdays Call Judith at 415/528-5331.

Marin Women's Support Group: 2nd and 4th Thursdays. Meets for conversation and support at Caffe Nuvo in San Anselmo. Call Cindy at 415/456-4192 for info.

Bisexual Women's Open Rap: Pacific Center, Wednesdays, 8-9:45pm. 2712 Telegraph Ave., Berkeley. Call 415/841-6224.

Wives or Female Partners of Gay or Bisexual Men: Support and resources for women who discover their husband or male lover has had or is having relationships with other men. Dorothy 439-8862

Arab Lesbian & Bi Women: Bi/Lesbian women of Arab heritage. Social, political, educational. Write P.O. Box 460526, San Francisco, CA 94114.

Santa Cruz Bi Women's Groups: Two discussion groups: one open; one closed. 1st and 3rd Thursdays. Call Celine at 408/429-5051.

Bi Women Writers Group: Santa Cruz. Call Kore at 408/457-1480 for info.

bi's beyond the bay

International Directory of Bisexual Groups: Comprehensive listing of bi groups all over the world, including the U.S. Updated bi-annually. Send \$5.00 (\$6.50, in U.S. currency, outside of U.S.) to: ECBN, The Center, 338 Newbury St., 2nd floor, Boston, MA 02115.

BiNet: The Bisexual Network of the USA. Umbrella network of bi groups and individuals. Formerly the North American Multicultural Bisexual Network. Write BiNet, 584 Castro St., #441, SF, CA 94114, or call 415/549-2238.

Multicultural Bisexual Network of Southern California: Umbrella network for individuals who identify as bi. Offering programs such as social groups, rap/support groups, political action groups, community outreach, counseling referrals, health/sex education. Info: 12228 Venice Blvd., Suite 473, Mar Vista, CA 90066.

men

Bisexual Men's Therapy Group: Focus on relationship and communication issues. Call Ron Fox, M.A., MFCC at 415/751-6714. Fee.

Married and Formerly Married Bisexual/Gay Men's Rap: Wednesdays, 8-9:50 pm. Pacific Center, 2712 Telegraph Ave., Berkeley. Call 415/841-6224.

Men's Resource Hotline: Listing of men's groups & resources dedicated to a positive change in male roles and relationships. Call Gordon at 415/457-3389.

Bisexual Feminist Men's Group: For bi men who want to address feminism in their lives and within the bi community in eclectic ways. Meets monthly. Call Paul 415/731-7648.

MOVE (Men Overcoming Violence): Providing group & individual counseling for men who batter and community education on the issues of sexism, masculinity and male violence. Call 415/626-6683.

Men's Discussion Group: A support/discussion group for men willing to make a commitment to being open to discuss men's issues in a supportive atmosphere. Call: Emerson at 415/252-9280. Men of color are more than encouraged to respond.

transgender

Educational TV Channel (ETVC): Serving the educational, social, support, and recreational needs of (either male or female) transvestites, transsexuals, and all others whose social role differs in any degree from that role considered appropriate for her/his genetic sex. Open, supportive gender group with over 400 members from 23 states and 3 foreign countries. For general or newsletter info write: ETVC, P.O. Box 6486, SF, CA 94101.

Rainbow Gender Association (RGA): Meets the 1st and 3rd Friday of each month in San Jose. For info write: RGA, P.O. Box 700730, San Jose, CA 95170.

Tenderloin Self-Help Center: Project of the Central City Community Hospitality House and funded by the Community Mental Health Services. Call 415/554-0518 for info.

Gender Support Directory: Directory compiled by ETVC listing 168 support groups and 10 computer bulletin boards in 33 states and 10 foreign countries. Send \$2.00 to ETVC, P.O. Box 6486, SF, CA, 94101.

Anything That Moves

of color

Bi People of Color Caucus: Resource/support/political action/social group building coalitions for a bi community that empowers all people. Call Lani at 415/821-3534.

Gay Asian/Pacific Alliance: Bi/Gay men of Asian and Pacific Island heritage. Call Rafael at 415/864-8272.

Vietnamese Bis/Lesbians/Gays: Support and social events for those of Vietnamese heritage. Bilingual support group. Call Zoon at 415/864-8812.

Asian Pacific Sisters: Bi/Lesbian women of Asian heritage including Japanese, Hawaiian, Filipino, Chinese, etc. Call Lori at 415/750-3385 for info and events calendar.

CASA (Community Alternative Social Association): Education & support focusing on Gay & Bisexual Latino men and their issues. Bilingual & bicultural services. Call 415/695-0466.

GAPARap: Bi/Gay, Asian/Pacific Islander men's support group. Meets bi-monthly. Call 415/252-1163.

Bi Men of Color Group: Support and social. Call Kuwaza at 415/465-9671 for info.

student & youth

University of California BiFriendly: For bi women, men & friends from UC Berkeley and UC San Francisco. Rap, support & social groups. Call Mark 415/549-2238.

Youth Rap: Supportive group for bi/lesbian/gays under age 22. Call Rik or Holly 415/558-4801.

Young Bi & Gay Men's Rap Group: Non-therapy group for those under age 23. Call 415/826-2526.

Bi/Les/Gay Alliance: San Francisco State University. Support, events, newsletter. Write LGBA, Room 100A, Student Union Bldg., SFSU, 1600 Holloway, SF, CA 94132.

Bi/Les/Gay Alliance: San Jose State University. Social and educational. Call 408/236-2002.

Closest Space: A safe place to hang out, talk, or get answers to questions regarding homelessness, drugs, sex work, sexual identity, etc. for bi, lesbian gay and transgender youth 18 years and under. Mondays, 7pm to 10pm at 18th St. Services, 217 Church St., SF. Call John at 415/626-7000 for details.

We Are Here: A national community resource guide for bi/gay/lesbian youth published by the Gay Youth Community Coalition. Call 415/4297 for info.

Bisexuals, Gays and Lesbians at Davis: Social, educational and support. 433 Russell Blvd., Sacramento, CA 95816.

health

Bisexual/Heterosexual Men's Group: Open to those who have AIDS, ARC or HIV+ result. Meets weekly. Sponsored by SF AIDS Foundation. Free. Call Terry Hanson 415/864-5855.

HIV+ Drop-In Group: For women & men testing positive. Info, education & support. Operation Concern: 415/626-7000. W/C access.

Women & HIV: Passion & Power: Therapy & support group designed for seropositive women, with or w/o symptoms. Fee. Info: 415/431-5778.

Filipino Task Force on AIDS: Support services, education and prevention. Call 415/512-3403.

GAPA HIV Project: Emotional and practical support targeting bi and gay men of Asian/Pacific Islander heritage. Call 415/512-3400.

CURAS: Prevention and education referral services for bi and gay Latino men. Call 415/255-2731.

Living Well With AIDS/ARC: Support group based on Attitudinal Healing Principles. Call 415/621-REST.

Women & HIV Support Group: Thursday nights in Santa Rosa. Call Donna at 415/823-0169.

Women's AIDS Network (WAN): Referral services for women with AIDS/HIV. Call 415/864-4376, ext. 2007.

Third World People With AIDS/ARC: Sponsored by AIDS Project of East Bay. Referral, education, prevention, support. Call 415/420-8181.

Lyon Martin Clinic: Primary health care for and by women, particularly bi and lesbian, in SF. Call 415/565-7667.

Women's Inst. for Mental Health: Outpatient mental health and substance abuse services for women with a bi women's and lesbian program. Call 415/2364 for info.

Operation Concern: Mental health, substance abuse; individual and group counseling for bis, gay men, lesbians, and gay youth. Call 415/626-7000 for info.

Center For Special Problems: Outpatient mental health; lesbian/gay/bisexual youth. Call 415/558-4801 for info.

information

San Francisco Sex Information: Free information and referral switchboard. A non-profit educational community service for all ages & lifestyles. Mon-Fri 3-9pm. 415/621-7300.

Community United Against Violence (CUAV): Crisis counseling, legal referral for victims of anti-lesbian, -bi, and -gay violence and domestic violence. Call 415/864-3112 for info.

parenting & family

A Different Breed: Social/support group for families with dual, single, or multiple parents who identify outside the mainstream. Call Susan at 415/524-0574.

Expanded Family Network: Supports loving, committed, multi-partner relationships. Discussion group/networking/resource center for all sexual preferences. Monthly potlucks in SF/East Bay/Marin. Info packet: 2124 Kittredge, #278-K, Berkeley 94704, or call 415/995-2607.

PEP: National member network for people seeking polyfidelitous relationships: Focus on group marriage and multiple adult committed relationships. Newsletter includes ads, education and info. Call Ryam at 808/929-9691 (Hawaii).

Quad Society: Bisexual family-oriented educational & recreational group. Write P.O. Box 128, Brea, CA 92622-0128.

Park Hop Doo Wop: social group/extended family for bi, lesbian, gay, and hip hetero parents of children 12 & under. Info: 415/598-9265.

political action

BIPOL: The Bay Area Bi/Gay/Lesbian political action group. Meets the 3rd Monday of each month. Info: 415/252-9818, or write 584 Castro #422, SF, CA.

Queer Nation Bi Caucus: UBIQUITOUS: (Uppity Bi Queers United In Their Overtly Unconventional Sexuality.) Bi focal group of Queer Nation/SF. Meeting Info: 415/985-7141.

LABIA (Lesbian and Bi (Women) In Action): Caucus of Queer Nation. Meets every Wednesday, 6pm, 3662 16th Street, SF. Info: 415/985-7141.

Women's Radical Multicultural Bisexual Alliance (WRAMBA): Discussion/political action/social group. W/C Access, Signing available. Pata: 415/567-6883.

speaker's bureau

Bay Area Bisexual Speakers Bureau: Sponsored by BABN. Bisexuals from diverse backgrounds, lifestyles and cultures speak on all topics and issues concerning bisexuality. For info, call Vicki at 415/564-BABN.

recovery

Bisexual AA Meeting: Last Sunday of each month at 347 Dolores St., Room #207, San Francisco. Call Katherine for details at 415/621-7032.

Classifieds

volunteers

Volunteers Needed! Anything that Moves is staffed by volunteers. We may have volunteer opportunities for you in the following areas:

Computer input & layout
Promotion
Department Editor
Writing articles and reviews
News Editor
Correspondence

It's easy to jump in and a great way to plug into the bi community. Call 415/564-BABN.

Two Volunteer Positions available as Publicity and Media Liaisons. If you're good at getting attention, schmoozing, and having your picture taken, put these skills to good use and make a name for yourself while you promote *Anything that Moves*.

instruction

Dance composition workshops with SF performance artist Anak-K. Explore movement and create dance with personal attention. 415/255-0189.

Vocal women: Wake up your bodies, souls, and voice. Reconnect your spirit to song. Private and group vocal work combining body awareness, imagery and improv to heal through sound. Betsy Rose, 415/525-7082.

Patience and Adventure Musicworks. Concerts, workshops and classes. For info and bookings: Judy Friedman, 415/456-4192.

for sale

STOP! This is insulting to Bisexual People stickers. Handy for leaving your message when you happen across bi oppression. 5 for \$1.00.

1 1/4" **Bisexual Pride!** buttons. \$1.00 each plus .50 handling.
BiPhobia Shield. .75 each or 2 for \$1.00.

Bisexual Pride! T-shirts in black or white. \$12 plus \$2.00 postage and handling. Indicate color and size.
Order from BiPol, 584 Castro #422, SF, CA 94114.

1 1/4" **Safe Sex Bi All Means** button \$1.00 each plus \$.50 handling. Order from **BABN, 2404 California St. #24, SF, CA 94115.**

jobs offered

ATM Ad Sales position available. Support the cause and make money at the same time! Payment on a commission basis. Call 415/564-BABN to apply.

Paid Peer Educator: Bi/Gay/Lesbian youth & young adult program for Lambda Youth & Family Empowerment (LYFE). Info: 415/565-7681.

services

Are You Ready To Remember your childhood? Counseling & hypnosis for survivors in a safe, supportive setting. S/S \$25-\$45. Beverly Mesch, CHT. 415/821-4123.

WORDWRITE: Published writer, experienced editor will provide feedback, suggestions, research and fine-tuning for literary projects. Academic papers, PR materials, political documents, grant proposals, fiction. 386-1048

Past Life Regressions in a safe, supportive setting. S/S, \$25-\$45. Beverly Mesch, CHT. 415/821-4123.

Expanded Family Network provides information, resources, meeting places and social events for those interested in caring, non-casual, committed multi-adult families. Write 2124 Kittredge St #278-K, Berkeley, CA 94704 or call 415/995-2607.

Ask Isadora... Now you can get the best advice on sex and relationships by phone. 1-900-369-9111, .95/minute.

1990

NATIONAL BISEXUAL CONFERENCE VIDEO

Conference highlights are now available on videotape! See & hear the more notable moments of the "bistoric" event, including speeches, interviews, workshop presentations, performances, etc... Send \$39.95 (\$41.95 foreign, in U.S. currency) payable to BIPOL, c/o Nate Brown, P.O. Box 1112, El Cerrito, CA 94530. Tape is on VHS Japanese/American NTSC (\$75 extra for conversion).

publications

50 Steps to Bisexual Visibility. Write BICEP, c/o BBMN, 338 Newbury #202C, Boston, MA 02115. Free!

International Directory of Bisexual Groups. Compiled by the East Coast Bisexual Network. Send \$5.00 (\$6.50, in U.S. currency, outside of U.S.) to: ECBN, The Center, 338 Newbury St., 2nd floor, Boston, MA 02115.

Bi Any Other Name: Bisexual People Speak Out. Edited by Loraine Hutchins & Lani Kaahumanu, Alyson Publications, 40 Plympton St., Boston, MA 02118. Seventy bisexual women & men describe their lives as well as essays by the editors. \$13.00ppd.

Bay Area Sexuality Guidebook: Over 100 pgs of classes, organizations, events, crisis hotlines, stores, health care, publications, therapists, alternative lifestyles, seminars, support groups, clubs, workshops, singles resources, and much more—plus numerous discount coupons. For info send \$1 to BAB, P.O. Box 1261, Berkeley, CA 94701-1261. Please mention **ATM**.

research

Bi/Lesbian/Gay Drug & Alcohol Abuse Study: Study aims at discovering how the B/L/G community is affected by drug & alcohol abuse and what services are needed to address these problems. Conducted by Lesbian, Gay & Bisexual Substance Abuse Service Providers. To participate or for more info, contact Frank Davis, 18th St. Svcs, at 415/861-4898.

call for entries

Bisexual Men: Call for essays for a new anthology. All bisexual men, especially men of color, prisoners (or former prisoners), heterosexually-identified bi men, men over 60 & under 25, men involved in the queer movement, men with AIDS or HIV disease, and transgendered bi men are encouraged to submit essays on how their bisexuality has influenced their lives and what it means to be a bisexual man. For guidelines, send SASE to: Drew Lewis, c/o BBMN, 338 Newbury St., 202C, Boston, MA, 02115. Deadline: 12/31/91.

Anything That Moves

LOGOMOTIVE a new magazine of liberation and the best sex you can find in two dimensions. Short fiction, essays, limericks, etch-a-sketch output. I want your stuff! Some ideas about the kind of things I will publish:

- *explicit, literate, polysexual short stories that get me off.
- *explicit, literate, polysexual short stories that make me laugh.
- *explicit, literate, polysexual short stories that cause worry or wonder.
- *fantasies I haven't thought of.
- *controversial essays and letters.
- *strange art.
- *hot art.
- *cartoons.
- *observations of the 'scene' in words and pictures.
- *provocative interviews.
- *joy.
- *freedom.
- *courage.
- *change.

I hope the idea of submitting your work to my magazine is kind of exciting and scary, something you're not sure you can do, because if it's not dangerous, I don't want it. Please submit work on Mac disk or double-spaced hard copy to: Sunah Cherwin
LOGOMOTIVE
P.O. Box 3101
Berkeley, CA 94703

Lovers: Seeking memorable writings by women on the humorous, horrific, bizarre, quirky, embarrassing, disturbing, kinky, unusual, outrageous, as well as the everyday, commonplace aspects of relationships with lovers, male & female. Guidelines: SASE to, Amber Coverdale Sumrall, 434 Pennsylvania Ave., Santa Cruz, CA 95062. Deadline: Oct 1, 91.

The Politics of Bisexuality: Call for material from bisexual women and men. Seeking essays for an anthology that examines how our sexuality and out politics have converged to form who we are and how we look at the world. Covering a wide range of topics including but not limited to: AIDS/HIV, Biphobia, Community-building, Coalition Politics, Feminism, Multicultural Alliance-building, Identity Politics, Radical Sexuality, Inclusionary Politics in Queer Communities, etc. Send SASE for guidelines: Bisexual Politics, 584 Castro St., #136, SF, CA, 94114. For more info call: Naomi at 415/553-7725, or Brad at 415/826-5788.

DAGGER: is a sexzine dedicated to celebrating butch women, but you don't have to be butch, or a woman to submit. All we ask is that material addresses butch women's sexuality in some way...surprise us! Accepting manuscripts, illustrations & photos. For info, send SASE to: DAGGER, P.O. Box 460122, SF, CA 94146.

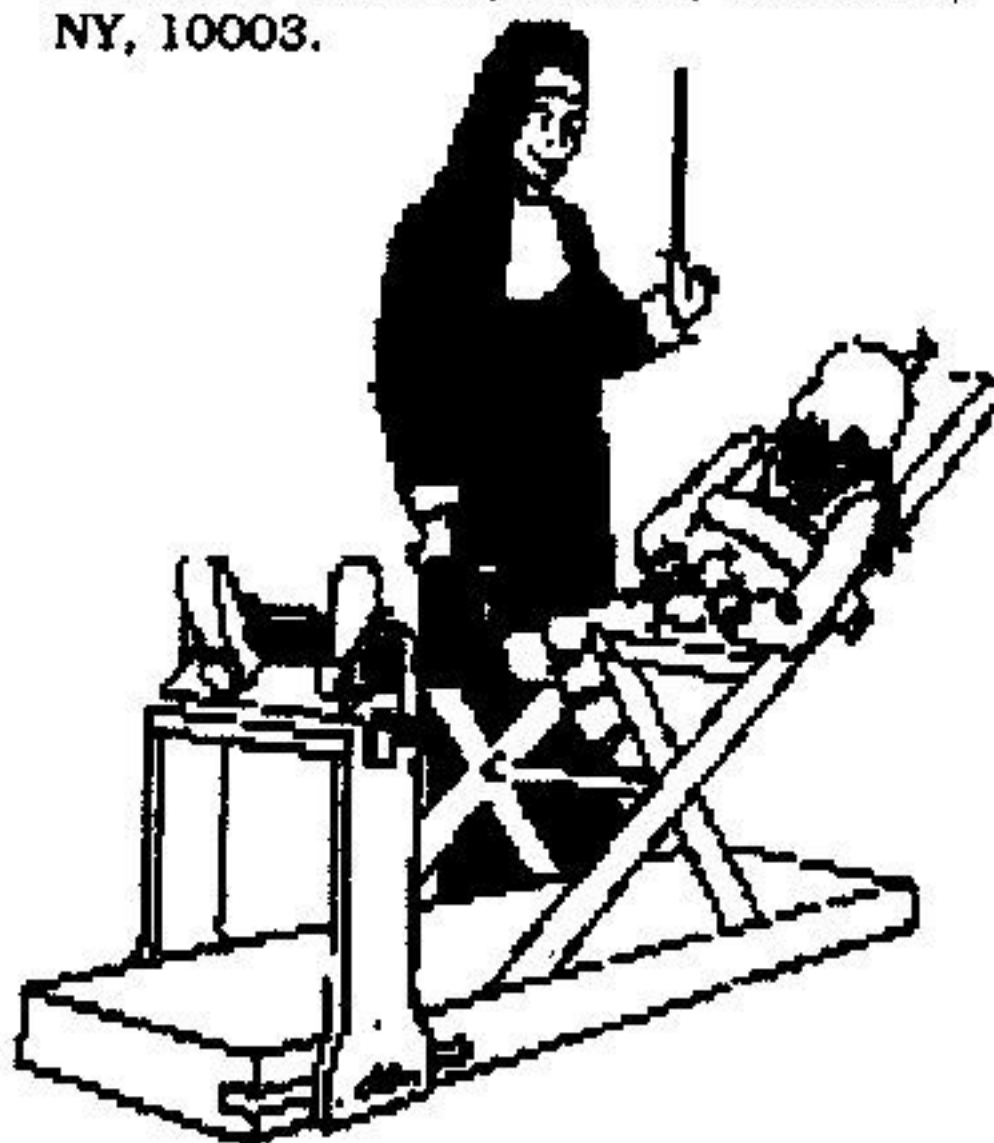
Sabin Chiropractic

Dr. Diane Sabin
3892 24th Street
San Francisco
415/826-8300

Do Anything That Moves you to write and submit fiction, photographs, personal stories, poetry, etc., for **ATM**. We especially encourage submissions from bisexuals who are differently abled, people of color, those dealing with HIV issues, and any bisexual who feels particularly invisible or whose voice has been suppressed or censored. Send SASE for submission guidelines to **ATM**, c/o BABN, 2402 California St #24, SF, CA 94115.

More Bisexual Lives: The sequel book to the successful *Bisexual Lives* (Off Pink Publishing, 1988) will include new perspectives from around the globe. Covering issues of oppression, gender, race, class, language, relationships & sexuality. Seeking theory, life stories, creative writing, poems, drawings, photos, etc. from bi's and their partners, children, friends, allies. Taped interviews can be arranged. Multi-cultural, -racial, -ethnic. Send to: Off Pink Publishing Collective, 31 Cremorne Road, London SW10, England. (No deadline given; contact immediately.)

ATTENTION CATHOLIC SCHOOL SURVIVORS!!! Author seeks true tales of terror from your Catholic school days: Sadistic nuns, senile priests, medieval tortures, gross humiliations, pre-adolescent religious obsessions, sacrilegious pranks, lies, deceptions, guilt, communion, confession, catechism class...send your most vivid recollections to: JZ, 228 East 10th St., Box 50, New York, NY, 10003.



catalogues

WOMEN'S WORK: Send for a free catalogue of unique, original t-shirt designs for wymmmin. T's, tanks, crinkle tops, and sweats. 100% cotton quality, sizing small to XXXXL. We have a great selection of color buttons too. Images of goddesses, peace, mother earth, the moon, and more... Contact: Women's Work, 261 E. First St., North Vancouver, B.C., CANADA, V7L1B4; or call: 604/980-4235.

bodyswork

Relaxing Healing Massage, Reiki: \$30/hour, \$40/90 min. Beverly Mesch, CMT. 415/821-4123.

placing a class ad

HOW TO PLACE A CLASS AD IN ATM

Rates: \$10.00 for all ads up to 40 words.
.25 each additional word
1.00 each bold word
(headline only; up to 5 words per headline)
10% discount for four issue placement.

Post Office Boxes, abbreviations, initials, phone numbers, and zip codes count as one word. Hyphenated words count as two. No personals. All ads must be pre-paid.

Deadlines: Copy must be received NO LATER THAN:

Fall 1991: October 15, 1991

Winter 1992: December 1, 1991

Ads must be accompanied by your name and phone number in case of problems. SEND COPY AND CHECK MADE PAYABLE TO BABN TO: ATM, 2404 California St #24, SF, CA 94115.

*9 out of 10 queens
agree: "ATM is
more precious than
the family jewels!"
Don't miss out-
issues #1 and #2
are already out of
print, so don't wait...*



Subscribe to ATM ...

and automatically become a member of the Bay Area Bisexual Network!

- ☐ **1 year** (4 issues) **\$25**
- ☐ **2 years** (8 issues) **\$45**
- ☐ Foreign/Group/Institutions, **1 year \$30**
- ☐ Limited Income **1 year \$16**
- ☐ Sponsorship, (to help subsidize those
unable to pay full rate), includes **1 year**
for you **\$35**
- ☐ Additional Donation (help keep the dream
alive!) \$_____

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

How did you first hear about ATM?

Send to **BABN**, 2404 California Street #24, San Francisco, CA 94115

Please make checks payable to BABN.

Our mailing list is kept strictly confidential. Mailings are discreet & sent bulk mail.



Bay Area Bisexual Speaker's Bureau

Bisexual Women & Men of Color:
would you like to...

- Be a voice from the people of color community?
- Share your personal experiences or politics?
- Help other people of color groups understand the bisexual perspective?
- Help educate bi/lesbian/gay/heterosexual communities on bi people of color issues?
- Help shape the BABN Speaker's Bureau as it grows?

Then join the BABN Speaker's Bureau!

Help us respond to the growing number of requests from people of color & other groups for bi people of color speakers. Help represent the racial, ethnic & cultural diversity of the bi community. Have fun with a great group of people & help make a difference!

Flexible time commitment & training available
Info: Vicki at 415/564-BABN

WALTER PARSLEY

ATTORNEY AT LAW

Emphasizing

- Civil Rights
- Personal Injury
- General Civil Litigation

**Offices conveniently
located in San Francisco's
Noe Valley at**

**1121 Sanchez
San Francisco, CA 94114
☎ (415) 824-6558**

*(Consultation by
appointment only)*

THE **SANCTUARY** (AN ALTERNATIVE BAR) "COME AND DRINK"

**1548 CALIFORNIA
(BETWEEN POLK AND LARKIN)
SAN FRANCISCO, CA 94109
673-9779**



*A special thanks to Matt
LeGrant for his generous
help in obtaining a
computer for Anything*

*That Moves magazine production. Your
generosity and unyielding devotion to Anything
That Moves is greatly appreciated.*

—Love, Karla—

Spitting Images Spegilmyndir

◆ Jaime Smith ◆
◆ Helga Ingibjorg Sigvaldadottir ◆

719 Clementina Street
San Francisco, CA 94103
Phone/FAX (415)255-8510

PHOTOGRAPHY

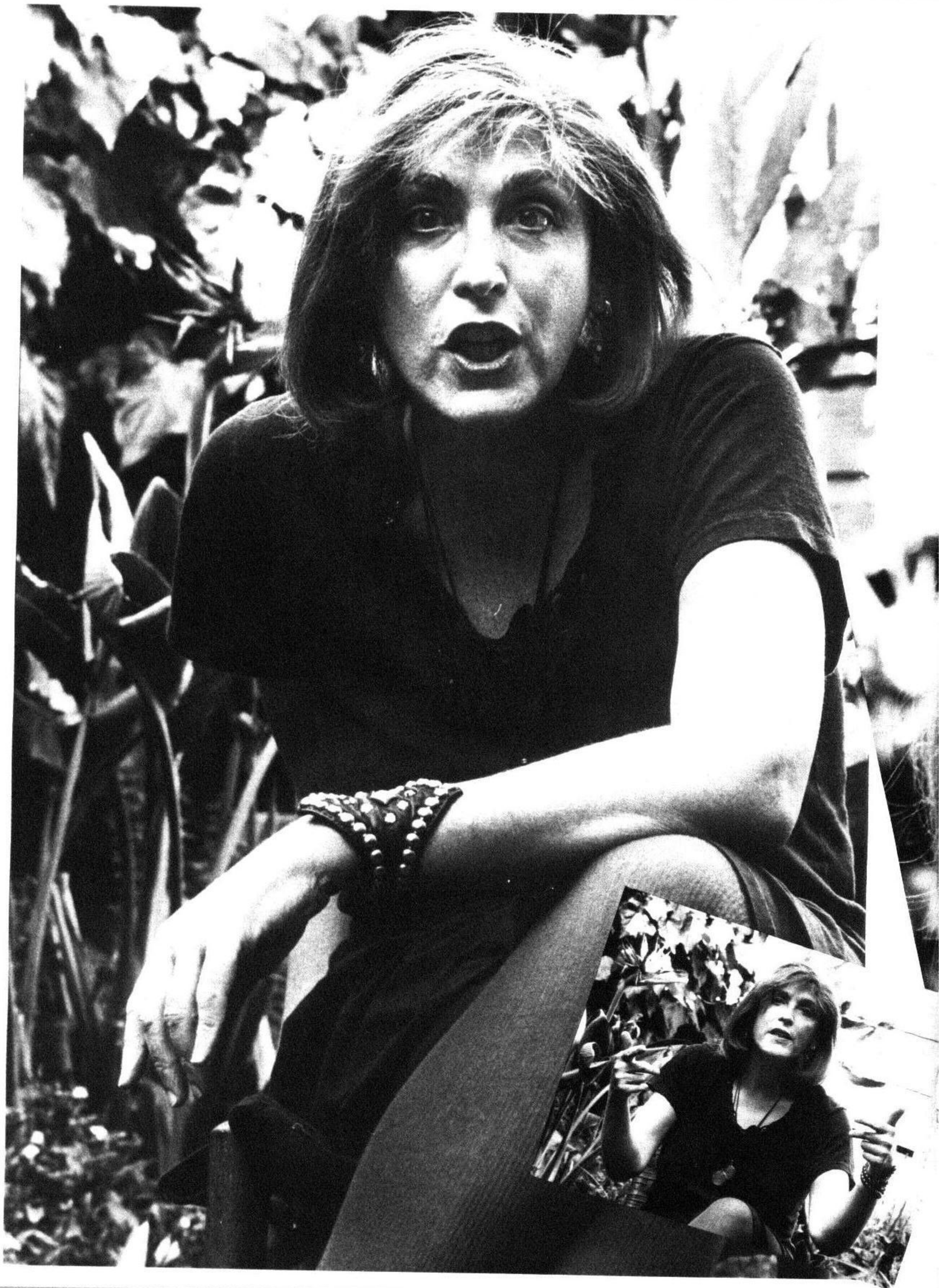
**Studio ◆ Portraiture
Location ◆ Publicity**

B & W DEVELOPING & PRINTING
(on undeveloped, exposed T-MAX 100 film only)

B & W COPY WORK

COLOR COPY WORK





"Anything That Moves." Anything That Moves, no. 3, Summer 1991. Archives of Sexuality and Gender, https://link.gale.com/apps/doc/RCSDCT373950591/AHSI?u=wash_main&sid=AHSI&xid=e0b810e4. Accessed 21 Aug. 2020.